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The Methodist Woman

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THE Methodist Woman

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Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor

MRS. E. LE ROY STIFFLER, Circulation Manager

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IN THIS ISSUE

Grace G. Steiner, Executive Secretary, Deaconess Work.

Muriel Day, Executive Secretary, Educational Institutions.

Thoburn T. Brumbaugh, executive director, Committee for a Christian University in Japan.

Elizabeth M. Lee, Executive Secretary for Latin America.

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Mrs. Joy Elmer Morgan, member Woman's Division of Christian Service, Secretary Christian Social Relations and Local Church Activities, Northeastern Jurisdiction.

Mrs. E. R. Bartlett, member Woman's Division of Christian Service, Chairman Department International Relations, Woman's Division.

ASK YOURSELF

1. "A time to get new deaconesses." Comment.

2. Contribution of a retired worker? What did she do?

3. Describe the Woman's Society of Christian Service in the Philippines.

4. "After all, the only justification for this college is its service to the students." Comment.

5. "Certainly it is clear that God is now calling the churches of North America to new days and to new destinies." Who made the statement? On what occasion?

6. Christian University in Japan? What are the plans?

7. A unique project of the Bassett, Nebraska, Woman's Society of Christian Service?

8. Destruction at Changli? Describe.

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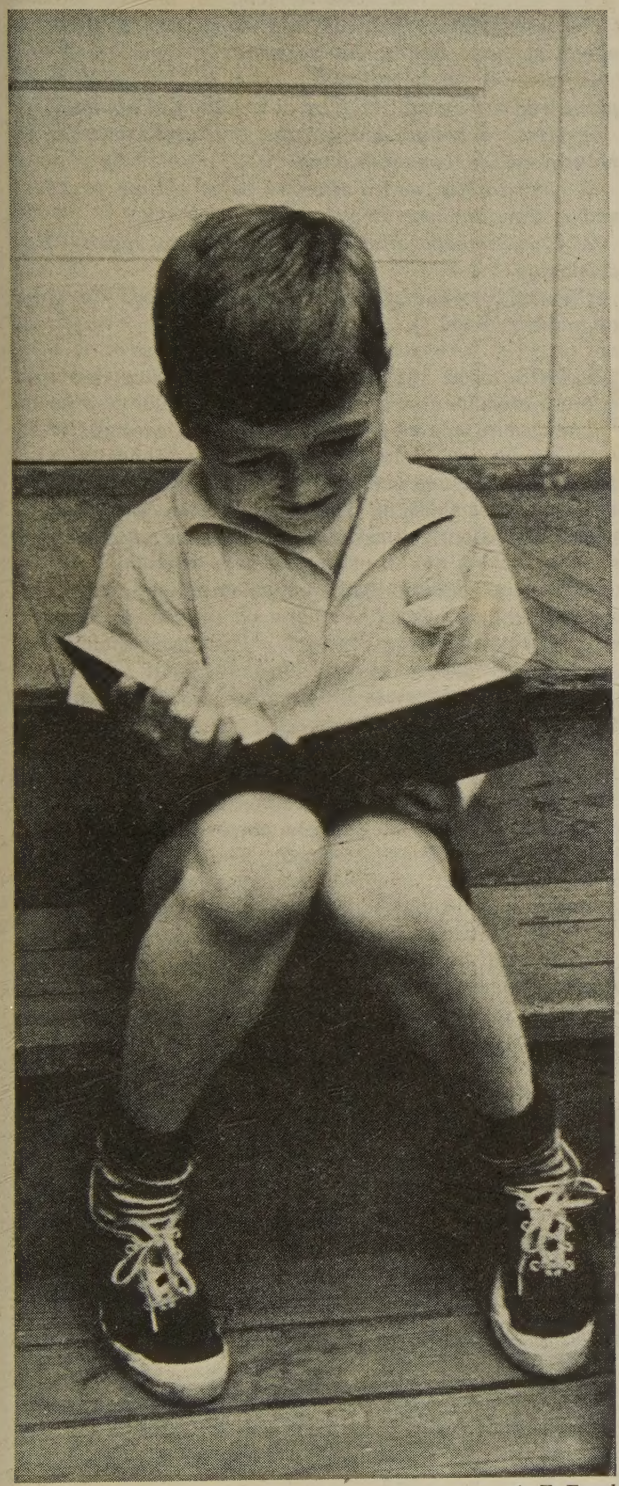
"The Teacher Who Has Helped Me Most"



A. E. French

THE PROGRAM THEME for September in the Woman's Society of Christian Service is *The Child and His Education Today* and has as its purpose to acquaint members of the Woman's Society of Christian Service with the educational program of the Woman's Division of Christian Service at home and abroad. Paul A. Witty, School of Education, Northwestern University, tells of the award offered by the "Quiz Kids" in the May, 1947, issue of *The Journal* of the National Education Association in these words:

"Sometime ago it was suggested to officials of the 'Quiz Kids' radio program that they award a scholarship to the teacher most convincingly described in a pupil's composition, under the title, 'The Teacher Who Has Helped Me Most.'

"The response by children all over the nation was overwhelming. Approximately 12,000 letters were submitted by pupils from all the grades.

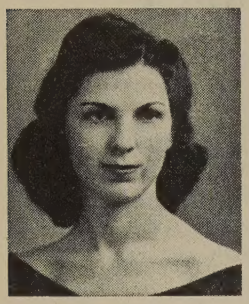
"The teacher traits mentioned most often by the young people were these:

"(1) Co-operative, democratic attitude; (2) and (3) kindliness and consideration for the individual; patience; (4) wide variety of interest; (5) general appearance and pleasing manner; (6) fairness and impartiality; (7) sense of humor; (8) good disposition and consistent behavior; (9) interest in pupil's problems; (10) flexibility; (11) use of recognition and praise; (12) unusual proficiency in teaching a particular subject.

"These boys and girls appear to be grateful to the school in proportion to the degree that it offers security, individual success, shared experience, and opportunities for personal and social adjustments which promotes good learning."

Certainly the teachers in our schools are having a wonderful opportunity to mold the lives of youth today. Miss Muriel Day, Executive Secretary of the Bureau of Educational Institutions in commenting on this need today, says: "The educational scene in America is aptly described by one of our college presidents as having a shortage of everything except students. The national situation is reflected in the schools of the church. From all reports comes the word that more young people have been turned away than have been accepted. We salute our workers in this Bureau who are helping to guide 6,000 young people in our schools for they give a Christian philosophy of life that verifies the statement that "enduring social transformation is impossible without changed hearts."

New deaconesses commissioned in June by the Board of Missions and Church Extension



RUTH F. SUTHERLAND
Walnut Ridge, Ark.

Religious Education
Valley Institute,
Pharr, Tex.

RUBY L. FORBIS
Paris, Mo.

Director of Religious Education
Methodist Church,
Council Bluffs, Iowa

BEULAH T. MORTON
Fairview, Okla.

Kindergartner
Valley Institute,
Pharr, Tex.

RUTH JACKS
Dallas, S. D.

Teacher
Boylan-Haven, School,
Jacksonville, Fla.

DORIS L. ARMES
Harrisburg, Pa.

Librarian
Mather Academy,
Camden, S. C.

"A TIME TO MAKE REPORTS"*

By GRACE G. STEINER

To everything there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted . . .

A time to weep, and a time to laugh; a time to mourn, and a time to dance . . .

A time to get, and a time to lose; a time to keep, and a time to cast away . . .

A time to keep silence and a time to speak.—Ecclesiastes 3:1-7.

(We add to the words of "the preacher," "a time to make reports.")

IN THIS report you will find some statistics that may prove of value in answering those who shake their heads and declare it is the "time to weep" for Deaconess Work is "on the way out." In 1925, I attended a meeting in Pasadena, California, and one of the women who had been most interested in establishing Deaconess Work in America made such a prediction, and asked for my opinion. At that time she was making me an offer to remain in California. My reply to her suggestion that I think over and pray about her plan for my future was, "I do not need any time to consider, for I know what I am going to do. I was consecrated as a deaconess and plan to give my life to this work. The more I know about deaconesses and the work they do, the stronger is my faith in them."

After the twenty-two years that I have passed since that day, I can again affirm my belief in the work and workers. Some of the deaconesses may be "on their way out" to be married, to retire, to die, but the purpose and principles of service in a consecrated life remain. The inquiries that come to us indicate that young women and some older ones are interested in full-time service under The Methodist Church.

The "Call to Deaconess Work," prepared by your committee last year, and so well illustrated in The Methodist Woman, brought letters or cards in each mail for some time. We could tell they had come as a result of this page because many said: "Please send additional information," the words used in directing interested folk to write to us.

In a recent computation, we found by actual count, the total numbers 618 deaconesses, 58 of whom are on leave

D. ARMINE DAVIS
Summit, Ga.

Rural worker
South Georgia Conference, Stillmore, Ga.

of absence, and 97 Home Missionaries, 20 of whom are on leave of absence. As to types of service, we find 278 or 45 per cent serving directly under the Woman's Division or in institutions under the Conference Woman's Society of Christian Service; 170 or 28 per cent in churches as pastors' assistants, directors of religious education and church secretaries; in other fields, 170 or 27 per cent. (Other work includes children's homes, homes for aged, and hospitals under The Methodist Church, but not supported by the Woman's Division.) The number commissioned since unification is 118, 26 of whom have withdrawn because of marriage or entering other work. Sixty-six of those commissioned since unification are working under the Woman's Division, 9 are serving in conference work, and 17 are serving churches. The number of deaconesses commissioned in June, 1947, was 12.

You will find on the agenda items to be considered regarding the present status of deaconesses. Too many are on leave of absence. It has been our purpose to bring to the attention of all, that it is "a time to get" new deaconesses. We have had it forced upon us, as much as we dislike it, that there is "a time to lose," that there is "a time to cast away." It hurts us to have a deaconess lose her vision for Christian work and withdraw (for reasons other than marriage) but we do realize that unless a deaconess is identified with a work approved and supported by The Methodist Church, she should not ask to be listed as a deaconess.

The securing of new deaconesses must always be a selective process, due to the requirements and standards to be maintained. Everyone looks for greatness in numbers and expects that a large group of workers should be swept into the ranks. This has never been true and I question if in the history of the work, any year—even at the peak—has brought in more than forty or fifty new deaconesses. As we consider the close-outs in our files and see the many we have lost after assisting in opportunities for training and experience through placement, we wonder if the selection and acceptance of candidates might be even more limited.

The "preacher" continues:

He hath made everything beautiful in His time; also He hath set the world in their heart.

To all of us who have had the vision for Christian service, either full-time or as other responsibilities permit, "He hath made everything beautiful in His time," and the world is indeed set in our hearts as we see the great need surrounding us with comparatively few to meet it.

*Report made to the Bureau of Deaconess Work, meeting in New York, June 16-17, 1947

New deaconesses commissioned in June by the Board of Missions and Church Extension

T. GWENDOLYN MEEK
Orlando, Fla.

Rural worker
Louisville Conference Rural Work, Central City, Ky.

HELEN C. WOLFARTH
Canton, Ohio

Teacher
Navajo Methodist Mission, Farmington, N. M.

T. JEANNE CONOVER
Cuyahoga Falls, Ohio

Rural worker
District Mission Work, Fairmont, W. Va.

L. VIRGINIA LOUKE
Mill Creek, W. Va.

District worker
West Oklahoma Indian Work, Anadarko, Okla.

CAROLYN D. GRISHAM
Ripley, Miss.

Social worker
Rosa Valdez Settlement, Tampa, Fla.

KATIE LOU CRAFT
Columbia, S. C.

Teacher of Education
Sue Bennett College, London, Ky.

In Appreciation

Grace G. Steiner

MISS GRACE STEINER is retiring this summer from the position of Executive Secretary of the Bureau of Deaconess Work of the Department of Home Work of the Woman's Division of Christian Service. The members and staff of this department desire to express and enter in the records of the Woman's Division our appreciation of Miss Steiner as an administrator, co-worker, and a friend.

The duties of this office of the Board of Deaconess Work are many. Among them are the estimating and disbursing of pensions for deaconesses and missionaries, the granting of leaves of absence and the giving of help in times of inability to work, the placing of deaconesses and the solving of the numerous problems arising from such obligations.

This calls for manifold correspondence and contacts with deaconesses, missionaries, and ministers throughout the United States. In the fulfilling of all these duties, Miss Steiner has shown great understanding, patience, and a desire to help. In the solution of the problems she has tempered what might seem harsh judgment with a gentle mercy.

During her term of office, Miss Steiner has been instrumental in restoring the reduction, made before the unification of Methodism, in the deaconess retirement allowance and has also made possible the paying of pensions to all deaconesses of retirement age. Under her guidance the Bureau has been established and is functioning on regular schedule.

As a co-worker and friend we cannot speak too highly of Miss Steiner. She will long be remembered for her willingness to serve and the spirit in which that service has been given. Our sincere good wishes, affection, and prayers go with her.—MRS. FRED C. REYNOLDS, Chairman, Department of Work in United States of America, Alaska, Hawaii, Puerto Rico, and the Dominican Republic.

The Bureau of Deaconess Work, in session at its annual meeting in New York City, June 10, 11, 1947, wishes to express its deep regret at the retirement of Miss Grace G. Steiner from her position as Executive Secretary. Called of God to be a deaconess, she has given her life to the service of other deaconesses—first under the Methodist Episcopal Church and, since unification, to the co-ordination of the four former deaconess organizations into the Bureau of Deaconess Work of the Department of Work in Home Fields of the Woman's Division of Christian Service. Her steady, calm spirit and personal interest in each deaconess and willingness to take criticism has guided the work through this most confusing period of reorganization. As she passes the torch on to someone else, the Bureau of Deaconess Work wishes her Godspeed and extends a sincere "thank you" for her years of inspiration and guidance.

—Bureau of Deaconess Work.
RUTH DECKER, Vice-Chairman;
LORA LEE PETERSON, Secretary.

"WE SALUTE"

WE SALUTE TONIGHT *Miss Marion Lane Conrow,* who since March of 1944 has been one of the three secretaries of the Committee on Missionary Personnel of the Board of Missions and Church Extension. In about two months she will be leaving us for missionary service in distant Korea. Some forty-nine young people a little later this evening will be commissioned for overseas work. Miss Conrow should be included in this group for re-commissioning, thus increasing the number to an even fifty.

In 1922, she was originally commissioned by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and

(Continued on page 27)

Marion L. Conrow

In Memoriam

MRS. ANNA E. KRESGE

Mrs. Anna E. Kresge died suddenly Wednesday evening, May 28, leaving a place in Kingdom building and in personal friendship which teems with memories of vibrant personality and courageous activity, because the periphery of her interests extended far beyond the limitations of human eye.

She adored her own children, and friends realized that they formed the center of her life. From that center there radiated a love for other children everywhere, and all over the world they join her own children in grateful memory of her great mother heart. She often remarked that the twelve years spent in teaching the little tots in her own church school were the most precious years of her life.

The training of young people for full-time Christian service was another area to which she devoted money and much time, because her talents and strength went with every dollar that she gave. Writing a check was only the beginning of the obligation toward a project in her mind. With that check there went prayers and much hard work. Many a young minister today owes his higher education to her.

One of the last objects of her generous giving was the chapel of The National College for Christian Workers, where young women are receiving specialized training for Christian service over the world. She had spent many hours and days planning for the erection of that building which she hoped would be the most beautiful one she had given. Her desire to provide places of beauty for worship leaves hosts of friends of all ages her debtor for life.

Mrs. Kresge was a student and patron of the fine arts and that interest was reflected in everything she did—in her home life, in her community activities, and in her church life. The artists of many countries knew her and delighted to create some special object of art for her home or some building which she was having erected for the use of others.

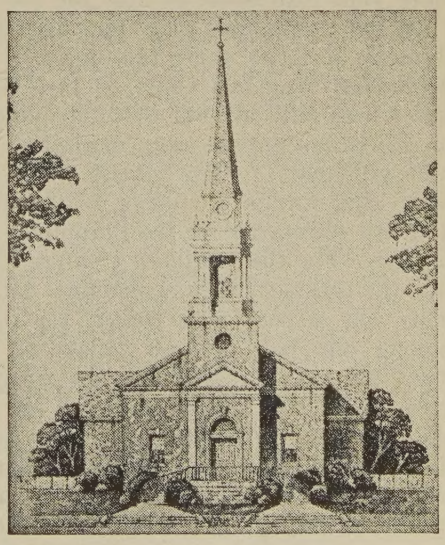
She was a perfectionist and was willing to wait until the thing was just right before accepting it. She would take no shoddy work from anyone, including herself. She was fine to work with because one was never in doubt about her opinion on a matter. Having studied the issues involved she stated her position clearly, distinctly, and courageously. No one ever had to ask whether she meant "this" or "that" when she had spoken. Her ability to make herself understood even by those of limited skill was one of her fine points. Those who are to carry out work which she had begun are left with a very definite knowledge of her desires as far as they had gone in their consideration of the projects. There are no loose ends to be picked up. Things are well planned and thought out. Going on from that point without her fine judgment and experience is going to be difficult.

The individuals who were recipients of her loving attention would make a huge army. She never advertised her gifts, and friends who for any reason had to know about them were ordered not to tell. Suffice it to say that the blind see, the crippled walk, homeless children and aged folk have homes because of her generous stewardship.

It was easy to share grief and joy with her because she was so understanding and helpful. Her sense of humor saved many a tense situation from exploding, and her deep spirituality kept all of her friends on the alert. She could no more endure shoddy spiritual expression than she could shiftless execution of secular tasks.

She served the church in every phase of activity from teaching that group of little tots to being a member of General Conference and of several ecumenical bodies abroad. She served on mission boards for many years, and at the time of her death was a member of the Committee on Permanent Funds and Investments of the Wom-

(*Continued on page 19*)



New chapel to be erected at National College for Christian Workers, a gift of Mrs. Anna E. Kresge

PEARL OF THE ORIENT SEAS*

By **MRS. MARTA B. MARTINEZ**

CONSCIOUS OF THE CHARGE of great responsibility of God's Kingdom entrusted to us and with the vision of the cross before us, we forged ahead here in the Philippines in spite of trying conditions. With our very capable adviser, Mrs. Ethel Houser, and with our earnest and willing secretaries, we tried to do what we could in service to our God and our people.

We have not carried the work alone. Whatever success we have, you have helped us to attain it. We prepared and planned the work, but you and your district and local societies executed the work. You have given us your wholehearted support and co-operation, and we highly appreciate your expression of love for the work.

In the Philippines there had been many church women's societies under the names of Ladies' Aid, Methodist Woman's Club, or just Woman's Aid, but it was only in 1941 that the Woman's Society of Christian Service was organized. Under the able guidance of Mrs. Ernest Tuck it was born, with Mrs. Emilia Guansing as the first president and two secretaries for the Philippine Annual Conference. For the Northern Conference, Miss Lara was the president with a secretary and a treasurer. This was a very wise choice, for these two are among our best woman pillars of the church. They are very capable and are always willing to give their time, body, and soul for the good of the church. They could have done plenty had it not been for the unexpected circumstances. Before the society could stand on its feet and go to the provinces, the war came over, so it died a natural death. Nobody could be blamed for that. The adviser was in the concentration camp, and with the suspicious Japanese around, you could not communicate much. Thus, it was wiser to wait for better times.

Then came the liberation and with it came our full religious freedom. The Woman's Society of Christian Service began to have life again, and in March of 1946, at Guagua, Pampanga, it had a full rebirth. Under the wise management of Mrs. Houser, the Philippine Annual Conference Woman's Society of Christian Service was formed. With Mrs. Lee and Mrs. Houser, the officers were installed in a simple but impressive and beautiful program which still haunts our memory. From there, the society has moved on to the different provinces and towns of the Philippine Annual Conference.

Mrs. Houser's great devotion for the life of the society has electrified and encouraged us on to conquer difficulties. Our goal for the year 1946 was to organize district and local societies. Now, there is no district in the whole Philippine Conference where the society is not known and more than eighty per cent of all the circuits in the six districts are organized. We acknowledge a debt of gratitude to our beloved Bishop Alejandro, our missionaries, district superintendents, pastors, women workers, and active lay leaders for their contributions to the success of organizing the district and local societies.

Now, what are the purposes of the Woman's Society of Christian Service?

First, is to unite all women of the church in Christian living and service.

Second, is to develop and support Christian work among women and children around the world.

Third, is to develop the spiritual life.

Fourth, is to share in the financial responsibility of the church.

Fifth, is to study and participate in the church, home, community, national, and world needs.

We cannot just stand back and fold our hands when we see the lowering of morality and laxity in the spiritual lives of our youth. We have to voice our opinions and work for a higher plane of life among our younger generation. To be able to do this we have to unite our women so that they will have a force. Truly *one* can *chase a thousand, and two put ten thousand to flight;*

every city or house divided against itself shall not stand; and "united we stand, divided we fall."

Let us not think of ourselves alone. There are those who are less fortunate than we are. They need our helping hands. These may be just next to your door or around the corner or may be around the world. There are thousands and millions of hungry, suffering children who need our help. Wherever they may be, let us save and share with them the bountiful gifts God gives us.

We must be good stewards and willingly share the heavy financial responsibilities of our church. Let us not give much for our bodies and only a little for our souls; but rather give plenty for our souls and for our church work and keep only enough for our bodies. Why go to the show and pay fifty centavos for a Carmen Rosales picture, then go to church and give only a peseta?

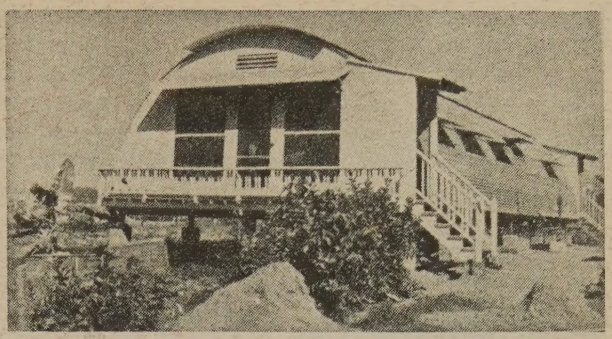
Let us ever be alert to the needs of our homes, our church, our community, our nation, and this world at large. Let us not turn a deaf ear to their calls. The Crusade for Christ must go on with our full support.

The next question is, "Who will run the society and how?" Women of the conference, you will soon be electing your officers. There is a guide-book which will give you the constitution and by-laws and the definition of each officer's duties and other helps. But this is one thing I want you to remember: choose your officers wisely. Do not select a woman because of her popularity or her money. To be elevated to an office is one thing, but to be worthy of the office is another. She must be capable of holding the office to which you elect her, otherwise she becomes a misfit. Above all, she must be willing to give her time, her soul, and her talents to serve God and her people.

Now you ask me the last question: "What has the Woman's Society of Christian Service accomplished?

In the Philippines a year of work has given us the following: (1) We have organized most of our district and local societies. (2) We have uniform programs and simplified guides in English and in the dialects. We have given thousands of pesos as a help for our local church. (3) We have raised money for missionary work in Zambales and Bataan. (4) We have given gowns to our graduating seminary boys. (5) We have sent aid to our stricken Cagayan people. (6) We have sent rice and vegetables to the Harvis Junior School. (7) We have given clothing, food, and gifts to some pastors and pastors' families. (8) We have given gifts of clothing and money to some of our women workers. (9) We have revived in many homes the family altar. (10) We have visited homes and have tried to help in the church and community life. (11) We have publicly protested against evil practices and have sent letters of support and encouragement to good public officials. (12) We have leaders' and officers' training institutes.

Sanctuary in the Philippines



Quonset hut used as a missionary residence in the Philippines

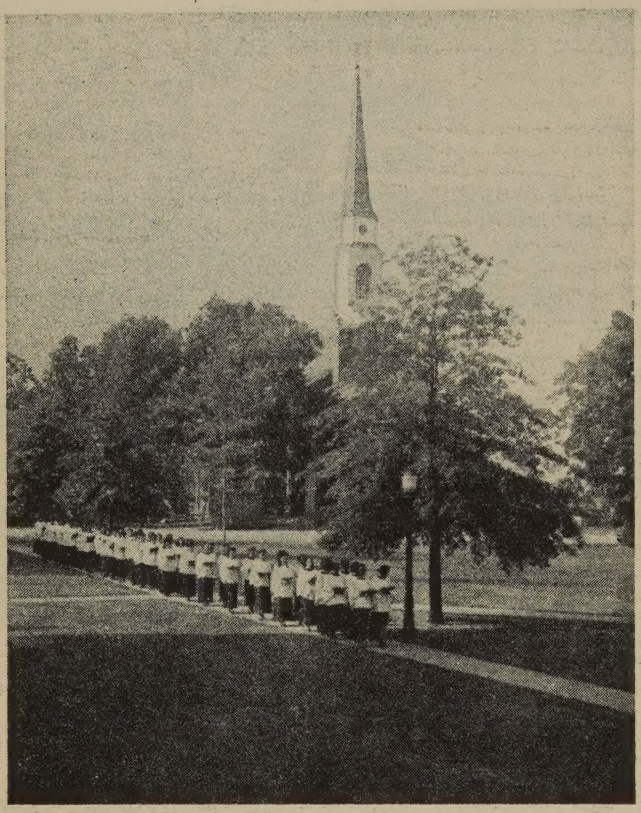
These are some of the things the Philippine Annual Conference Woman's Society of Christian Service has done. We may not have hospitals, dispensaries, sanatoriums, libraries, schools, and missionaries, but we have not been left behind; we are still so young. Some day in the near future, we shall have all these and more. There will be no turning back. Let us go on and keep going—trusting God and putting special emphasis on the spiritual side of life.

This Philippines, the "Pearl of the Orient Seas," is beautiful and is made more beautiful and fertile by the rich blood from the heroes and heroines who gave their lives for high ideals and a just cause. The tortures, the sufferings, the tears, the great loss have made it only the more wonderful to behold. Women of this conference, will you not give your lives to a better cause—the cause of bringing the youth of the land nearer to our God?

*At the Philippines Annual Conference the following report was given by Mrs. Marta B. Martinez, Conference President of the Woman's Society of Christian Service. It is a vivid account of the excellent work this new organization has accomplished in the Philippines.

THE STEWARDSHIP OF COLLEGE PRESIDENTS

By **MURIEL DAY**



Bennett College, Greensboro, N. C.

A STYLE SHOW AS A PART of the report of a college president to his board of trustees! Does that sound incongruous? To the contrary, it provided the most appropriate illustration of what Bennett College at Greensboro, North Carolina, is accomplishing for Negro women when President David D. Jones introduced to his Board of Trustees, twelve students from the home economics department. They were attractively dressed in costumes they had made themselves in the clothing classes and which ranged from summer dresses to fitted suits and spring coats. Equally interesting were the matching accessories and the amazingly low costs of the entire good-looking outfits.

In presenting this "mental picture of some of the activities of the college and of the products of the college," President Jones was reporting on his stewardship of service to the five hundred and three students at Bennett College. Quoting a remark of a trustee, he said, "After all, the only justification for this college is its service to the students." So while we listened in four board meetings to the reports of new buildings and the need for more, to the financial reports and the budgets for the new year, to the student activities and the plans for future changes, we were constantly aware that the *raison d'etre* for the college was to meet the needs of the students.

The Woman's Division of Christian Service has a far-reaching opportunity in its concern for these young people—in making it possible for them to come under the influence of Christian teachers, to grow in Christian leadership and to train for service in their community or around the world. In all the five colleges from whose presidents' reports we quote—Bennett, Paine, Rust, Pfeiffer, and National College—the Woman's Division has a share, and in the last two named it has entire responsibility through a board of trustees.

Every report from the college presidents emphasized the necessity of limiting enrollment because of inadequate facilities, yet they told of the ways they had stretched their capacities to the limit. For instance, President L. M. McCoy, of Rust College, Holly Springs, Mississippi, reported that they have twenty units for married veterans and a thirty-six-unit dormitory, each completely furnished, as a part of the physical plant of the college. The summer sessions also expanded the usefulness of the college, with 995 students enrolled on the campus and at Clarksdale, Mississippi.

In accounting for his stewardship, each college president felt a great concern for securing the finest faculty members. This had become increasingly difficult for as salaries were being raised in public school work, it was possible for a teacher with a Master's Degree to be paid a higher salary there than in many colleges. However, President E. C. Peters, of Paine College, Augusta, Georgia, thought the salary item oversimplified the problem. He quoted from President Samuel N. Stevens, of Grinnell College, who said:

"The Christian college has a larger purpose as an educational institution than does a secular school of higher learning. Fundamental to the life of that college is the conviction on the part of its management that students must not only become wise, they must also become committed to a way of life. In other words, the Christian college must not only impart knowledge which may be useful for purposes of living, but also must stimulate a

will-to-live in a certain manner. Herein lies the difference between secular and church-related institutions of higher learning. It is because of this additional commitment that the Christian college faces unique problems which are difficult to solve.

"The first of these problems has to do with the creation of a total environment favorable not only to the acquisition of wisdom, but to the development of the Christian will. Central to any such environment is the personality and character of the faculty. If financial resources are available for just remuneration, it is easy enough to procure men with superior technical and professional preparation in a special field of knowledge. It is harder to find men who are broadly educated and, at the same time, intensively trained. Even when this combination can be found, the problem still remains as to whether this prospective faculty member will become an effective part of a Christian college environment, and will stimulate and motivate the students to acquire knowledge from a Christian viewpoint and a desire to live Christlike lives."

It is encouraging when our presidents can report as a part of their stewardship that they have enrolled those from varying races and nationalities. So President C. M. Waggoner, of Pfeiffer Junior College, Misenheimer, North Carolina, reported that they have enrolled ten students from Cuba, and Bennett College has a student from Puerto Rico. President Lewis B. Carpenter, of the National College for Christian Workers at Kansas City, Missouri, reported that they have Negro, Japanese, Chinese, Mexican, and American Indian students, so that in the words of one member of the Board of Trustees, it was like a small "One World." This college president was especially gratified to report that Miss Mildred Johns, one of their Negro students, had been chosen as one of the sixteen Methodist representatives to attend the Oslo Youth Conference in Norway.

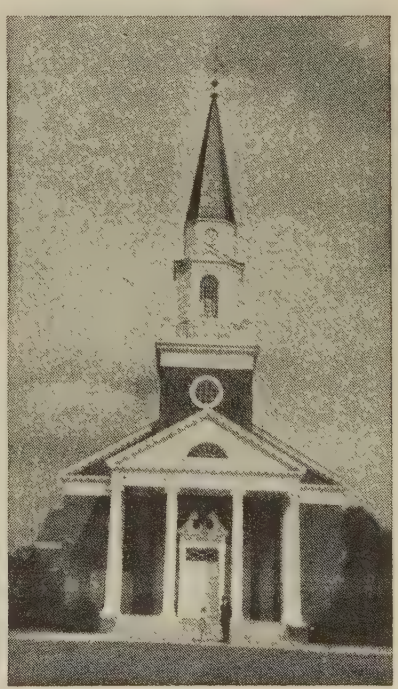
The forward-looking recommendations included emphasis upon expansion in building programs. President McCoy reported upon the ground-breaking ceremony for the new administration building, so greatly needed since the fire in 1940, and a substantial gift from the General Education Board. President Jones and President Waggoner have large hopes and plans for new buildings and large needs.

President Peters reported the laying of the corner stone for the Warren A. Candler Memorial Library at Paine, and the need for an auditorium-gymnasium and a dining hall. Bishop Arthur J. Moore, president of the Board of Trustees of the college, stressed the need for a chapel there, that as a Christian college, we may lift up its unique purpose and have adequate religious facilities.

The National College for Christian Workers is in the midst of its plans for its fiftieth anniversary expansion program. The chapel has been given by a loyal and generous friend and a share in the library-administration building is included in the Week of Prayer offerings for 1947.

All presidents reporting on their stewardship felt the sense of urgency in meeting the world's need for a generation trained in religious and moral principles and more—for a group of Christian leaders who would make their impact felt upon the tremendous world problems. President Jones expressed this feeling when he quoted from an article in the *Presbyterian*, "Make Hay, Colleges!"

"Now is the time, O colleges. The grass is long and tender, the sun shines brightly, and there is only a small cloud four or five years away. Make hay now for the ten-year winter some years ahead."



Campus Paine College, Augusta, Georgia

REPORT ON TRIP TO JAPAN

By **THOBURN T. BRUMBAUGH**

SPEED AND DISPATCH took the place of discouragement and delay when word was received from the State Department in Washington that military permit and passport were available for the contemplated trip to Japan.

The welcome received in Japan was hearty. Our missionaries there are happy for any addition to their small line of Christian advance. The Japanese Christians, though still bomb-shocked and fire-seared, are gradually rallying to the new opportunities confronted and are pathetically grateful for evidences of Christian and American friendship. It was especially gratifying to meet so many of my own personal friends, some of them quite unexpectedly in streets and stores, and to experience the sincerity of their greeting. It was sad, however, to see the havoc which the war and its aftermath have wrought in so many places, and particularly to note the distress and poverty that have come to so many. The reception given us in Japan can best be indicated by the remark of a public relations man in the offices of the Supreme Command of the Allied Powers (S.C.A.P., for short) to the effect that our coming with the assurance of American and Christian desire to establish a Christian university in Japan had received more newspaper publicity than any other nonmilitary incident since V-J Day.

Living as a missionary with our other missionaries in Tokyo, I gave the first month largely to catching up the old threads of my earlier relationships throughout Japan and to interviewing important personages in educational, political, and business, as well as religious circles concerning the feasibility of such a proposal as ours at this time. The testimony was unanimously an endorsement of the project with the assurance that not only was the proposal timely but that only such a great and broadly conceived Christian strategy can adequately prepare the leaders of Japan for life in tomorrow's world. Especially did the international feature of the proposal appeal as we made it clear that this would not be merely another Japanese Christian school, nor even a Japanese-American institution, but a genuine center of world-mindedness, with both faculty and students from other lands and cultures. Prince Higashi-kuni, who was premier when the Allied forces landed in Japan, assured us Japan was ready for all the internationalism that could now be taught or practiced; and he thought the school should be called a "Sekai-Daigaku" (World University). The fact that we desire that it be also co-educational and specifically Christian, though not ecclesiastical, also brought wide approval for, they said, "We are ready now for democracy at its best, and we believe American Christianity can give us the best there is."

Above all, it was felt that Japan's greatest and most pressing problems of education derive from lack of the proper type of teachers now in training, whether for primary, for secondary, or for college, university, or graduate and professional studies. Therefore, as we conferred with those especially concerned for educational reform and, in particular, with representatives of the educational and religious sections of General Headquarters in the Supreme Command, we came increasingly to the conclusion that the greatest and most significant contribution of American Christians at this juncture of affairs would be through the sending of well-qualified Christian educators to Japan and the establishment of a school of education, not a normal college, but a genuine teachers' college, which would play an important role in directing the thought patterns of Japan's intellectual life in the days ahead. This then might very well be the first college of graduate and professional level

Almost untouched by war, port of Tokyo

A. Devaney, Inc., N. Y.

in our Christian university, to be followed perhaps in time by agriculture, medicine, and public health, science and technology, etc., when the right kind of teachers have been found or produced to direct such studies. It was also recognized that before we can train for medicine, engineering, or any of the great scientific vocations, there must be a great strengthening of our lower schools in the basic areas of the physical sciences, and this, too, our missionary agencies must plan for and provide in the years ahead.

Thus did we approach the end of our sojourn in Japan. But the longer we were there, the more convinced we became that a Christian university can no longer be just an academic institution; it must today be an agency of both moral and intellectual advance for the entire populace. Radio education is now a commonplace and a university press carries weight and prestige far beyond even those primarily concerned. Adult education and projects of community welfare are natural avenues for promoting democratic culture and the Christian principles which undergird it.

But the time was short and our final interviews were at hand. The Emperor of Japan granted audience to four of us Americans, the first time such recognition was ever given to a group of active Christian missionaries—and with two ladies in the group, even more of an innovation. After shaking hands and sitting down with us—another precedent—Emperor Hirohito addressed each of us in turn with a word of appreciation of our activities and of Christian endeavor among his people.

is part of Tokyo did not escape and great was the devastation inflicted in this section

Harold Lindner, A. Devaney Inc., N. Y.

For the Christian university he had a special word of encouragement, and we felt that here was the very best evidence that the Japanese do want what we were sent to Japan to enquire about.

And then on the very eve of our departure, General Douglas MacArthur received Dr. Shafer and me in his now famous office in the Dai-Ichi Building overlooking the palace in Tokyo. We thought we probably would merely have opportunity to shake hands with the general, but we were there for over an hour. Two or three times we essayed to go but he drew the conversation into some new phase of Japan's and America's (and his own) responsibility.

Finally General MacArthur asked me how the university project was progressing. Now here is where I wish we had had a dictaphone or a stenographer. But the gist of it all was that along with the many other things he has on his mind, the general knew what we were there for and what had been happening as regards the proposed Christian university in Japan. And he wanted to know more. Not only that, he said we were not thinking in large enough terms. He even told us where we ought to try to get some of the *fifty million dollars* he thinks should be put into such an institution over a period of years.

But more important still, General of the Army Douglas MacArthur told us he is convinced that only the Christian religion with its emphasis on freedom, because it postulates *human dignity,* because it believes in *Almighty God* as Creator and Sovereign of all, can make democracy a reality in Japan. Therefore, he is ready to give permission for as many Christian missionaries as can go out to work among the Japanese, and he urges us to use every agency available, especially the radio and the printed page, to get over our message before it is too late.

Of much that I saw in Japan I have not reported. Of the ruins of Tokyo, Osaka, Hiroshima, Nagasaki, Sendai—indeed, of all the cities I saw except Kyoto—I cannot write here. Suffice it to say that our bombers did a thorough job when they took over that greatest of all atrocities, obliteration and incendiary bombing. But that is war, and we now know there will be no exceptions if there is another. All this has but deepened my resolution to press the claims of Christian love upon the minds and hearts of the youth of this generation; in America, of course, but particularly in Japan, where among awakening youth in the world's densest areas of population there are the potentialities of peace but also such ideological conflicts as history has seldom recorded.

General Douglas MacArthur has set me to won-

(*Continued on page 17*)

OPEN LETTER

From Miss Elizabeth M. Lee

Institute Pan Americano,
Panama, R.de P.
May 19, 1947.

DEAR FRIENDS:

This will probably be my last general letter on this trip. For the past eleven days I have been in Peru, living in our lovely Lima High School. Like all our institutions in South America, this school is crowded, with 700 students. Since the building is supposed to accommodate only 500, you can imagine the condition of the classrooms. However, excellent work is being done by the eight missionaries and the fine Peruvian teachers. Because we have here a larger missionary staff than in other schools, the whole atmosphere seems to me better in that the missionaries, while carrying heavy teaching loads, do have time and energy to give to individual influence on the girls. We must speedily achieve that goal in our other institutions by sending more missionary teachers. In Lima High I found the Bible teaching excellent, the chapel assemblies unequivocally evangelical in their emphasis, the Student Council girls carrying their great responsibilities of leadership with a fine understanding of what Christian leadership involves, the evening prayers in the dormitory with thirty girls very meaningful.

During my stay there were many opportunities to meet various groups. On the first day I went to Callao where, at the Girls' Department of the Callao High School (Ella Greve of the Woman's Division of Christian Service is the directora), I attended a meeting of the Woman's Society of Christian Service of Lima and Callao. I got acquainted with the teachers of Lima High at a tea early in my stay so that, when I went around to visit classes, I knew these friends. To meet with the Woman's Auxiliary of the Union Church was an interesting experience. Best of all, perhaps, was the tea at which I met about thirty-five of the graduates of Lima High. For beauty and intelligence those young women would attract attention in any country. Some of them are mothers, training their children in the ways they learned at Lima High. Others hold distinguished positions for which our school has prepared them. One is the chief research assistant in the Food Mission of the Institute of Inter-American Affairs, with a civil service status. Another, with her Ph.D. from the ancient University of San Marcos, is Assistant Chief of Information of the Educational Foundation under our Department of State. She also works as editorial assistant to another Lima High alumna who is editor of an excellent magazine for teachers, *El Nuevo Educador,* published by Inter-American Affairs. I wish you might have listened in while these young women tried to tell me what our school has meant in their lives.

Our missionaries in Peru are fortunate to have a little rest cottage in the low Sierras, an hour's bus ride from Lima, in the pleasant resort of Chosica. Here we all went for a week-end retreat. Relaxing in the sunshine and the fresh mountain air, we had long hours of discussion and spiritual fellowship, centering our thoughts on the problems of the work and how we could be used of God to give the girls of Peru a closer walk with Him. One of the precious hours of that week end was on Sunday morning when we went to the tiny Methodist church which is just a dark, rented room in a house on a corner in the heart of the Sunday morning market. On the opposite corner is the slaughterhouse, and our Christian hymns were mingled with the cries of the animals being led to slaughter. But within that little chapel, with Moises Huraoto preaching and Jane Hahne at the organ, the spirit of Jesus Christ reigned. Moises is an earnest young layman, a graduate of the University of San Marcos, a teacher in our Victoria School in Lima. His wife is a graduate of Lima High School. Together they are an earnest, working Christian couple. Moises does not know whether he should be a preacher, going to the Seminary in Buenos Aires for further training, or continue as a Christian teacher and give his spare time, as he does now, to the work of the church. He is really appointed by the Bishop to the Chosica Church and thither he and Jane Hahne journey by bus each Sunday morning to minister to that tiny congregation. He would make a strong pastor, but does not at the moment see how he could

Lima High School, Lima, Peru

maintain his wife and three children while taking three years of study in the Seminary.

Since the lack of co-operation among denominations concerns me greatly, I called together one day an interdenominational group of missionary women for a discussion. Present were representatives of the Scotch Presbyterian, the British and Foreign Bible Society, the Christian Missionary Alliance, the Salvation Army, the Pentacostals, and the Methodists. No such meeting had ever before been held! We talked frankly. I discovered that it seemed, or had in the past, impossible to this group to have a meeting for Peruvian women on an interdenominational basis. Mostly it seemed to be a question of theological differences. I tried to use the World Day of Prayer as an illustration of how women of various churches get together around the world. My next tactic was to tell them of the coming of Dr. Lucy Wang on a visit to South America and to ask if they did not think it possible for them to form a committee and sponsor in Lima a meeting for the women of all the churches at which Dr. Lucy would speak. I said, of course, the Methodists could easily get up a meeting and invite them all, but it would not be the same as if they got up their own meeting. Some of them thought this might be done "if our leaders approve," and I have every hope that it will be done. They are earnest women, each trying to do her part to bring the Light of the Gospel to Peru, and I trust that this simple fellowship together over a cup of tea may help them to work together in the days to come.

On May 16, I arose at 3 A. M. and flew away to Cali, Colombia, where I changed planes at 4 P. M. to go to Medellin. It was a frantic hour, recapturing my passport which had been taken up on the plane, getting my documents stamped, and going through a very strict customs examination. Then I was led out to the plane—and my heart sank, for it was the queerest-looking contraption I had ever seen or dreamed of. Old, battered, with the wings and motors on top of the cabin, I could not make out what stood before me. When I expressed some dismay to the Colombian guard, he replied, "But it is a very good plane." I took his word and got in, to find the passenger seats all mixed up with the dirty machinery and baggage and cargo. We flew away over the top of the world, the glorious Andes.

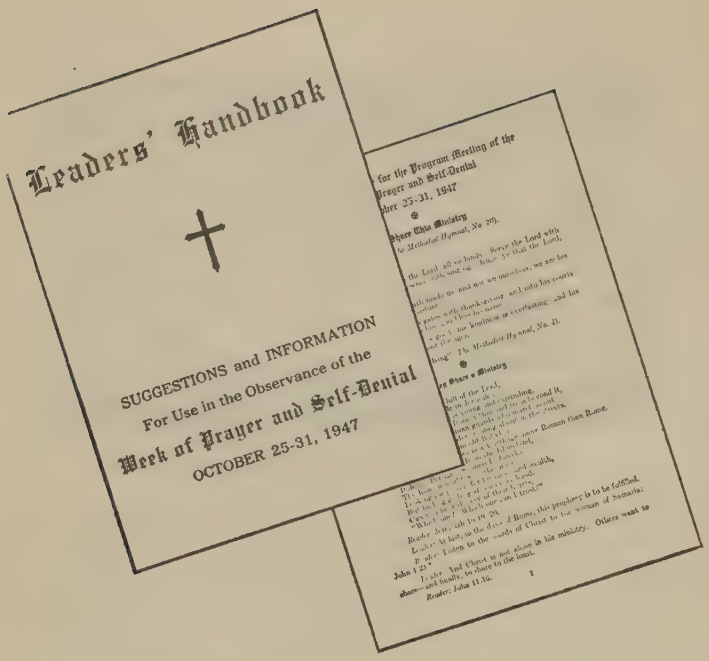
I spent a day and a half at the Presbyterian Language School where several denominations are now sending their new missionaries to study Spanish before they go to their fields. My stop here was to study the whole situation and see whether I should recommend that our missionaries stop off at Medellin before going farther south. This is

Class in cooking at Lima High School

the only such language school in Latin America and it has many good points, located in a lovely spot, with equable climate, in Colombia where the best Castilian is spoken, and under the direction of a dynamic couple who have had long experience in Spanish and feel called to this work after their experience in a concentration camp in the Philippines. I was much interested in everything about the school and enjoyed the brief stay in beautiful Medellin. I visited the missions of the Inter-American Missionary Society and the Wesleyan Methodists (American).

And then, on May 18, I took one more hop toward the north when I flew down over the mountains of Colombia again to Balboa in the Canal Zone. I am writing this from the Seawall School in Panama City. Tomorrow at 6:30 A.M. I fly to Miami. Unexpectedly, I must go to Cuba, as the Board sent a cablegram saying my presence was urgently needed to try to settle some serious problems that have arisen. It would have been easier could I have gotten a plane from Balboa to Cuba, but that is not possible, so I have to land in the United States, go through the Customs of my native land, and leave within a few hours for another foreign land!

But at 10:30 A.M. on Saturday, May 24, I expect to fly from Havana direct to New York and to land at Newark airfield just three hours and ten minutes behind the original schedule I had when I left New York on January 19. It has been a wonderful trip which, I am sure, will grow richer in retrospect as all the physical hardships recede into the background and I profit in my work from all the information I have gathered, the new friendships that have been formed and the old friendships that have been strengthened. Your prayers have upheld me, your love has undergirded me. I give thanks to the heavenly Father for the wonderful experiences I have had, the flying through the air so many thousands of miles in safety, and now the challenge of a renewed task.


Leaders' Handbook
SUGGESTIONS and INFORMATION
For Use in the Observance of the
Week of Prayer and Self-Denial
OCTOBER 25-31, 1947

Rich Experi

By E

THE LITERATURE for the 1947 Week of Prayer and Self-Denial is now available.

James Martineau spoke these memorable words: "Let any true man go into silence: strip himself of all pretense, and selfishness, and sluggishness of soul; lift off thought after thought, passion after passion, till he reaches the inmost depth of all, and it will be strange if he does not feel the Eternal Presence as close upon his soul as the breeze upon his brow."

On the Quiet Day of the Week of Prayer we seek thus to go into silence. This year, the pamphlet, *A Service of Worship for a Quiet Day,* has been prepared by Miss Katharine Rhoades, chairman of the Executive Committee of the Library of St. Bede, New York City. It is designed primarily for the person who plans the service and for the conductor of the Quiet Day, but it would be well for each society to buy enough copies to make one available after the service for each participant that she may later refer to it in her private devotions. Those societies which cannot observe a quiet day corporately, could, by passing out these pamphlets in advance of the Week of Prayer, make it possible for each member to observe in her own home, or wherever she may be, a quiet day.

An order of Worship for a Quiet Day is a leaflet containing material lifted up from The Quiet Day worship services. It contains the aids which each person will need for the corporate and individual worship of the day.

The handbook contains the information that will be needed by the committee which plans the Week of Prayer observance. It has the general plans for two services during the week: (1) for the Quiet Day, which may be held during, before, or after the Week of Prayer; (2) for the Program Meeting, including information regarding the four institutions—Hwa Nan College, in China; Methodist Institute, in Brazil; and Scarritt and National Colleges, in this country—which will receive the Week of Prayer offering this year.

The worship service for the program meeting, "We Share This Ministry," was written by Dr. Ruth E. Decker, Professor of Philosophy and History at National College. It presents the centers of work to which the Week of Prayer gifts will be directed. The total gift this year will be invested in the training of Christian leadership. Enough copies of this leaflet should be ordered for each person attending to have a copy during the meeting. Some churches make this program meeting one of the most attractive and worshipful ones of the year. They hold it on Sunday afternoon, either in the church parlors or in a home and serve light refreshments. Candles on the table and violin music help create an atmosphere of worship and beauty.

Subjects for prayer for each day are indicated on the Prayer Card which Miss Nancy Holt, missionary in Brazil and formerly editor of *Dem-Te-Vi* prepared. Though only two planned services have been sent out, it would be well for those who can to come together at a certain hour each day for silent prayer on the subject indicated on the card. The card should be sent to Methodist

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Offices.

Await You!

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women confined to homes or institutions and to other women whom the local society in any way serves. Professional and employed women may wish to carry the card in their purses; whereas, women in the home may place it on their dressing tables or over the kitchen sink.

The one-act play, *The Power and the Glory,* comes from the pen of Lucille McGregor Campbell. This play seeks to interpret the spirit and work of National and Scarritt Colleges and its graduates and to give glimpses of the welfare work of The Methodist Church. It may be given on any evening before or during the Week of Prayer. On charges or circuits where no regular services are held, as well as in other churches whose pastors would like to acquaint their membership with the opportunities for training and service which the church offers its laymen, this play should elicit an enthusiastic response. It may be used at any time of the year by the societies or by the Youth Fellowship or student groups.

In order that the women may be saving money in advance, the envelope for the offering should be distributed several weeks previous to the Week of Prayer and Self-Denial.

The poster announces the Week of Prayer and displays pictures of the two institutions which are to be benefited by the gifts, and should be placed in the vestibules of the churches and in the adult departments of the church schools so that all the women of The Methodist Church,

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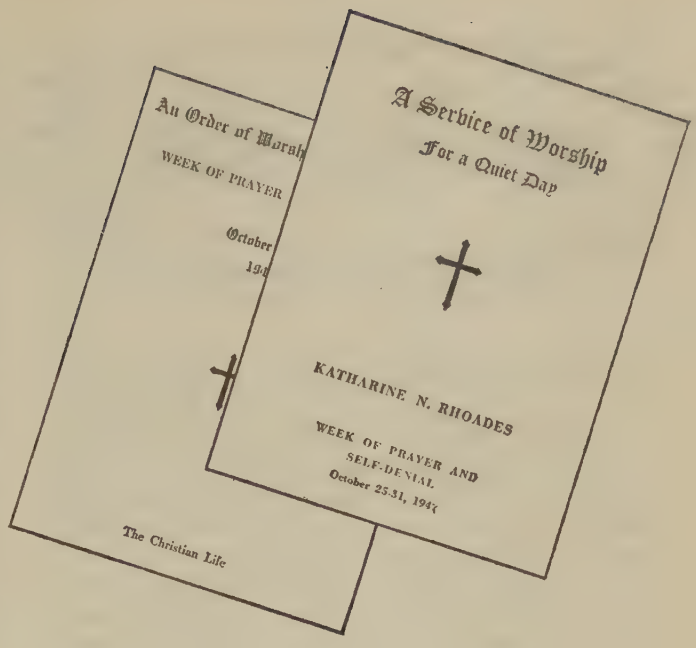
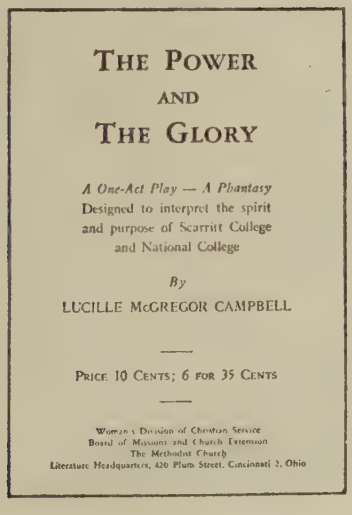


whether able to attend the regular services or not, may be moved to add their prayers and gifts.

Rich experiences await the leaders who will give generously of their time to study the material prepared for the 1947 Week of Prayer and Self-Denial, and to share with all the women of the church the information and upsurge of life which such a study brings.

Theme for the 1947 Week of Prayer Observance:
The Training of Christian Leaders.


THE POWER
AND
THE GLORY
A One-Act Play — A Phantasy
Designed to interpret the spirit
and purpose of Scarritt College
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Report on Trip to Japan

(Continued from page 13)

dering whether we Christian workers aren't too timid in pressing the claims of Christ upon our world and in asking largely from those who should give. Certainly it is clear that God is now calling the churches of North America to new days and to new destinies. We, therefore, desire to enlist every Christian who has had his imagination fired to these new vistas of Divine opportunity in the establishment of this Christian university in Japan. You will, of course, be hearing more about it—but if even now you wish to write and tell us of your interest, enclosing a contribution perhaps or telling us where you will be willing to help us secure one, we shall greatly appreciate it.

The Christians and their churches of North America have no alternative: we must now win Japan for Christ and his Way of Life. Only thus can Japan, America, and the world be saved from even more terrible destruction and desolation than that which I saw in Tokyo, Nagasaki, and Hiroshima.

HOME NEWS FLASHES

IN MEMORIAM

On June 4, 1947, at the Methodist Home for the Aged in Cincinnati, Ohio, *Nettie B. Hathorn* passed from this life to Life Eternal. If she had lived until July 25, Miss Hathorn would have reached the age of ninety-one. On March 11, 1947, she wrote: "Our heavenly Father is giving me a longer life than most people have, but I do seek to fill my days with kindly thoughts and prayerful concern for others." Graduated from Scarritt Bible and Training School, Methodist Episcopal Church, South, in the Class of 1895-1897, she engaged in Christian work in a missionary or deaconess capacity for six years prior to entering the deaconess ranks in March, 1903, in Cincinnati, Ohio. When application was made for retirement in 1922, Miss Hathorn was superintendent of the Home for Aged Methodist Women connected with the New England Deaconess Association of Boston.

COLLEGE TRUSTEES TAKE ACTION

Actions taken by the Boards of Trustees of several colleges in May, 1947, included the following:

1. Bennett College, Greensboro, North Carolina, the only college for Negro women in The Methodist Church, voted to name September 23 each year the Annie Merner Pfeiffer Memorial Day, that "future generations may recall with loving appreciation" the service of that great friend of the college.

2. Paine College, Augusta, Georgia. Campus property consisting of two brick and two frame buildings formerly owned by the Board of Missions, Woman's Section, Methodist Episcopal Church, South, was accepted as a deed by the board of the college, and four representatives of the Woman's Division of Christian Service will be elected to the Paine College board upon nomination of the Home Department. This college is jointly supported by the Woman's Division, the Division of Home Missions of the Board of Missions, and by the Colored Methodist Episcopal Church, as well as by a contribution from Race Relations Sunday.

3. The Board of Trustees of the National College for Christian Workers in Kansas City, Missouri, voted to adopt the pension plan for faculty and staff members known as the Teachers' Insurance and Annuity Association of the Carnegie Foundation; and to open the college for summer sessions in 1948.

4. Pfeiffer Junior College, Misenheimer, North Carolina, in line with many other schools, both outside and within the Woman's Division, advanced its fees for board, room, and tuition, with the understanding that no well-qualified applicant who was willing to work his or her way through would be refused, in so far as accommodations could be provided.

All of the above colleges took actions looking to expanding building programs, announcement of which will be made through these columns at the appropriate time.—Muriel Day.

VARIED ACTIVITIES AT LEISENRING

Miss Christine Snyder writes from Leisenring 3, Dunbar, Pennsylvania, that a game room has been opened which, needless to say, is quite popular. It was planned for the high-school boys and girls, but the younger children wanted to come, too. The older ones decided to let them stay if they behaved, and it is working very well.

Miss Snyder continues: "The Brownie Scouts are in the process of making and furnishing a doll-house. The house is made of cardboard cartons. The furniture is made from match boxes, spools, and other odds and ends. The thing that has been most fruitful about the project is the interest the mothers have taken in helping the girls with their houses and furnishings.

"As a result of the study of India in the young people's class, an Indian party was planned. We used *Fun and Festival from India*. This party was quite successful and enjoyed by the group.

"The intermediate Scouts are working on a puppet show. The seniors are starting work on a play. The Brownies are planning a tea for their mothers. This will be a Button Tea, and is growing out of the hobby of collecting buttons. There will also be a picnic and hikes."

WEST SIDE COMMUNITY HOUSE, CLEVELAND, OHIO

"March saw the inauguration of a new program for our agency—'Mother's Day Out'—a program set up especially for mothers of young children to provide them with the opportunity of participating in interest groups of their choice and fellowship with other young mothers of the community, unhampered with the care of small children for a

few hours.

"Twenty-four women have participated in the program during the month and have selected sewing, weaving, wood and metal work, ceramics, leathercraft, knitting, and millinery as their special interest groups. Each week a committee of the women prepare and serve an attractive lunch at a minimum cost. This luncheon period is a real opportunity for fellowship and discussion, and it is hoped that eventually out of it will come some form of social action on the part of the group. Two trained volunteers care for the preschool-age children during the entire day so they, too, have a group experience. Mothers and children go home with many things to tell 'daddy.'

"This program has also involved co-operation with other agencies in the larger community. Through the Adult Education Department of the Board of Education of the city of Cleveland, we were able to secure a skilled millinery teacher for the group of ten women who were anxious to experiment with making hats for themselves and their children.

"The Community House opened its entire second floor for an emergency shelter for victims of the $100,000 Franklin Avenue fire disaster which involved the total loss of one of our neighboring Methodist churches plus the homes of fourteen of our families. In co-operation with the American Red Cross we provided lodging and meals for several of these families for three nights and cared for the children in our Day Care Center."—Mary M. Fendenheim.

EAST BAY HOUSING AREA CONFERENCE

The following is part of a report sent in by Miss Harriet Seibert before leaving Oakland, California: "I spent a lot of time in drawing up the plans for our East Bay Housing Area Conference of which I was the chairman, not only from the standpoint of presiding, but publicity and actual program arrangements as well. Almost one hundred attended —the largest ever held in the area—and one of the most successful interracial gatherings I have ever known. We were all brought together with a common interest in view, and all groups enthusiastically spoke of how much they had gained in fellowship and inspiration from the others.

MRS. ANNA E. KRESGE

(*Continued from page 7*)

an's Division of Christian Service, the Board of Trustees of the Woman's Home Missionary Society of the Methodist Episcopal Church, Ethel Harpst Home, and The National College for Christian Workers.

The funeral service was held in her home in Detroit where her beloved children were gathered, as well as a host of friends who mourn her passing but lift grateful hearts for the memories she leaves. We go on to carry out her high hopes for Kingdom building.—Mrs. J. N. Rodeheaver.

MOTHERS' JEWELS CHILDREN ADOPTED FOR A WEEK

For the week of June 3-10 the Woman's Society of Christian Service of The Methodist Church of Bassett, Nebraska (population 1,000), adopted the fifty children (6-16 age range) of Mothers' Jewels Home at York, Nebraska. The invitation was sent early in the year to Superintendent Smith of the home, which he in turn put through the proper channels and in due time received permission to accept. Then Mrs. Perry Everett, president of the Bassett Woman's Society of Christian Service, began making arrangements for this project sponsored by the society.

The children were transported from York (185 miles) by chartered Burlington bus, and were accompanied by Mrs. Smith, assistant superintendent. En route they were given lunch by the Woman's Society of Christian Service at Columbus, Nebraska, who volunteered this gesture of hospitality. Members of the Bassett society paid for bus fares and individual guest expenses. The children were lodged in homes in Bassett and surrounding country. The chief aim was to give the children a week of home atmosphere and family environment, but there were many special treats and affairs given in their honor, climaxed by an "all Bassett" picnic in a near-by park.

The children were exceedingly well behaved, polite, and appreciative. The Bassett people who had planned and anticipated their coming, were rewarded by receiving much pleasure in the role of foster parents for a week, and both young and old will long remember the children from Mothers' Jewels Home.

The Bassett Woman's Society of Christian Service has received much favorable comment on this unique undertaking.—Mrs. Cora Canenburg.

A MISSIONARY OPPORTUNITY

The Bureau of Social Welfare is in need of workers for Jesse Lee Home, Seward, Alaska. Qualified housemothers, a social worker, an assistant to the farmer, all could be placed at once upon satisfactory medical clearance. Children are needing our care in great numbers. We cannot help them without more workers.

FOREIGN NEWS FLASHES

RECENTLY RETURNED FROM

China: The Misses Orvia Proctor, c/o Mrs. N. Walker, 320 Forest Avenue, Joplin, Missouri; Clara Bell Smith, 2 Portland Avenue, Wilmington 177, Delaware.

India: The Misses Ida Farmer, c/o Dr. E. Farmer, St. Johnsbury, Vermont; Ella Perry, Homer, New York; Dr. Edith Lacy, Mineral, Virginia; Dora Saunby, c/o Young, 1712 Front Street, Alhambra, California.

Brazil: Miss Sarah Dawsey, 841 South Church Street, Spartanburg, South Carolina.

Mexico: Miss Anne Deavours, 150 Fifth Avenue, New York, N. Y.

Uruguay: Miss Jennie Reid, 150 Fifth Avenue, New York, N. Y.

RECENTLY SAILED FOR

India: The Misses Laura Heist, Minnie Huibregtse, Louise Landon (R.N.), Lulu Boles, Mildred Althouse, Elda Mae Barry (R.N.), and Mrs. Harriet Johnson.

Japan: Miss Ethel Hempsted.

Korea: The Misses Kate Cooper, Nel Dyer, Nannie Black, Esther Laird, Carrie U. Jackson, Bessie Oliver, Bertha Smith.

Miss Euline Smith, former missionary to Korea, was married on May 7 to Rev. C. N. Weems.

MISS MARGARET BILLINGSLEY AND MRS. FRANK G. BROOKS EN ROUTE TO JAPAN AND KOREA

Miss Margaret Billingsley, Executive Secretary for Japan, Korea, and the Philippines, and Mrs. Frank G. Brooks, Chairman of the Foreign Department of the Woman's Division of Christian Service, left from the Army Air Base at Fairfield, California, on the evening of June 27, for Japan and Korea where they, together with Dr. T. T. Brumbaugh and other church leaders, will study the religious needs of these countries.

On the eve of their departure comes this request from the Personnel Department for the following personnel requests for Korea:

One trained in home economics.
Three nurses.
Five teachers.
Six social workers.
Seven rural workers.

Can you help secure these trained leaders for us for this important field?

EUROPE

Miss Hyla Stuntz, a Methodist appointee of the World Council of Churches for work with the French young people's organization known as Cimade, will go soon to Mainz, Germany, in the French Zone. The university in Mainz has an enrollment of 4,000 students with 150 persons in the Protestant student group. There is no social center, so barracks will be set up for a meeting place and small library. Miss Stuntz writes: "The students have already expressed a great thirst for contact with the outside world, and whereas they reject as propaganda most of what is presented by the authorities of occupation, there is real probability that because of our independent character we can gain their confidence. We may be faced with the necessity of organizing a canteen, etc., or other relief measures, for the students are in an especially bad way, but we shall see about that when we get there and have things somewhat organized."

CHINA

The following report has come describing the recent raid on Changli, where one of the best pieces of rural work in all of China is being done: The Communists entered the Mission Compound (Changli) about 1:30 A.M., May 18. They first collected Miss Pansy Griffin, Dr. Clara Nutting, Miss Lora Battin, and Mrs. Sun, the two latter being members of the visiting Tientsin team, together with 20 girls from the Mothercraft School, 40 to 60 girls from Alderman Middle School, 300 plus boys from the Hui Wen Middle School, Bill Hsu, Liu I. Hsin, Christian Farmer Chang, and about 20 other teachers, men and women, and took them to a village twenty li from the city. They started from the compound about 4 A.M. They allowed the ladies to ride in Chinese carts, but the others had to walk. The majority were allowed to carry small bundles, but it took the greater part of the day to walk to their destination. Fortunately, Messrs. Liu and Chang started to argue with the Communists, and after hours of talk finally convinced them that to remove the school with teachers and students into the mountains was a blunder. A high-ranking Communist conducted them back

to Changli and countermanded the order to destroy the compound completely. This group got back late Monday evening. The two houses of the Division of Foreign Missions were not disturbed till a little later, Sunday morning. At first there was not much inclination to take the occupants away. Later on during the day there were a number of efforts to carry them off, but the three foreign men refused to abandon the women who could not walk and finally the Communists allowed them to remain.

There was a great deal of looting. It took sixty carts to haul the loot of the hospital alone. All medical supplies, stores of food, instruments are gone. Sixty-five of the one hundred beds are gone, and most of the other movable equipment.

Dr. Chao, the head of the hospital, escaped by hiding behind the furnace. The New Light School or Mothercraft School and the Alderman Girls' School of the Woman's Division of Christian Service were thoroughly looted. Miss Griffin and Dr. Nutting lost everything except the clothes they were wearing. The Dewey Old House recently occupied by C.N.R.R.A. was not only looted but also burned. The Dewey New House was very thoroughly looted. The Winans did not suffer very heavily, partly because of the faithfulness of their servants and the fact that a number of Chinese friends came and made a pretense at looting, but later returned the loot.

JAPAN

Japan is calling for fresh, young missionaries. They say that at least forty are needed at once. Educational and church people without exception are asking for missionaries. Even though the need for buildings and supplies is great, missionaries are listed as first priority. Immediacy is the key word. The missionary is an embodiment of the Christian culture, a personification of the type of Christian that Japan should have tomorrow.

KOREA

Easter Sunday in Korea was one of especial joy to missionaries. One of them writes: "This rather bleak Easter has been one of the most moving and joyful that I remember. We took an army bus at our door at 5:37. When we got to the great square on Namsan in front of the former Shinto Shrine, already hundreds of Korean and American Christians were assembling in front of the high granite *torii* (arch) before the building that used to house the three sacred emblems of Japanese nationalism—the sword, jewel, and mirror. There, right under the arch was a white altar with a cross and two vases of golden forsythia. The army band was on the steps on one side, a choir on the other, while the speakers were between. The service was conducted in both English and Korean, with a Korean pastor, Mr. Hahn, a Presbyterian, preaching, and Dr. Billings, Methodist missionary, interpreting. We sang the hymns in unison, the languages mingling. The army chaplains made announcements and led in prayer."

INDIA

The training of Indian leadership in the United States produces very excellent results in the church in India. A commentary on this comes from the Blackstone Missionary Institute, Muttra. Mr. Victor Sherring received a degree in music in this country. He is doing a fine piece of work and the church is proud of his choir at the institute. There is need for other scholarships for music students to study in America. The new government is requiring that music be in every school program. We have to furnish either Christian teachers who know the Indian tunes prescribed in the school courses, or accept Hindu and Moslem instructors. It would be sad indeed if our Christian schools had to offer courses in which the pupils were required to sing the praises of Ram, Krishna, and all of the other Hindu gods and pay tribute to non-Christian festivals. We must educate Christian men and women teachers in Indian music.

LATIN AMERICA

Dr. Lucy Wang, president of Hwa Nan College, Foochow, China, has been traveling around South America this summer, visiting the schools of The Methodist Church. Her presence has brought great inspiration as is indicated in this quotation from Miss Sarah Bennett, principal of the Methodist Institute in Ribeirao Preto, Brazil: "Dr. Wang spent two days with us. In our church she spoke to all the people of the four Protestant churches in the city, but there were also many present who were not Christians. What a beautiful testimony she gave to us all! A young Japanese Christian asked the privilege of greeting her in the name of his church and he did so in an earnest and beautiful manner. Dr. Lucy was greatly impressed and moved by his expression of Christian fellowship. Our own girls in the Training School have a deeper understanding of the true meaning of Christian service because they met Dr. Wang and because she shared with them some of the experiences of her school, especially the work of her students during the war."

OUR CHILDREN—OUR COUNTRY—OUR WORLD

By **MRS. JOY ELMER MORGAN***

What Makes a Nation Great?

NOT ITS LAND, not its mines, not its rivers, not its forests, not its money—important as these things are. *Only people make a nation truly great.* People determine the great social trends that carry a nation forward to the achievement of justice and liberty or backward to barbarism and brutality.

The Power of Education

Today there is a mounting tide of sentiment in behalf of better education. This swelling tide comes from all ranks of American life because of the critical condition of the public schools. People have observed the *power* of education as used by the Axis nations in behalf of their evil purposes. More compelling is the fact that we have entered upon a new age in the history of man. A high level of universal education is indispensible to the solution by this country, or any other, of such basic problems as good citizenship, full employment, and relations between minority groups.

Other Nations, Too, Are Recognizing the Power of Education

With all of the devastation and sacrifices of war upon her, Britain is embarking upon a plan which will almost double expenditures for education. Why? Because the war has taught her the value of every human resource. Russia has made tremendous progress through the education of her people in both cultural and technical fields in the past two decades—and continues to develop her educational program. The United States with its enormous wealth spends less than three billion dollars or about two per cent of its income on education. In the world-wide struggle between democracy and communism as ways of life, the outcome will be determined by education, not force; the victor will be the teacher, not the soldier.

The Kind of Citizens We Have

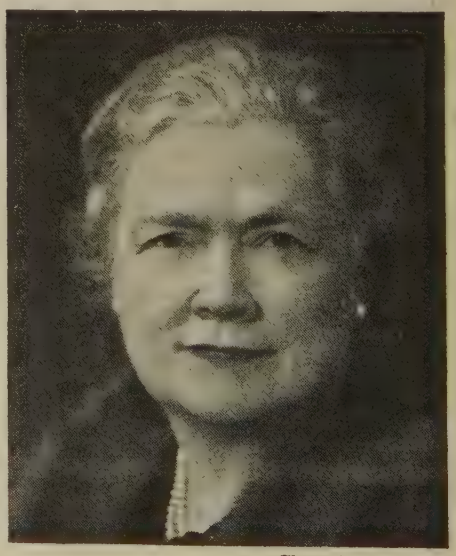
The world-wide reputation of the United States for a broad and effective system of public education received a jolt from the 1940 Census which revealed:

3,000,000 adults had never gone to school at all;
13% had not completed the fourth grade;
56% had only an eighth-grade education or less;
75% had not completed high school;
350,000 young men of draft age could not write their own names.

Only as *all* the children of *all* the people are adequately prepared for citizenship can our country prosper and endure. We cannot afford either socially or economically to permit millions of our children to go uneducated.

The Vanishing Teacher

The exodus from the teaching profession in recent years is the most striking vocational migration in our history. An estimated 350,000 teachers have quit the profession entirely since 1939. The number of women in teachers colleges has dropped sharply. Men teachers have been reduced to a small minority. Millions of American children will go all the way through elementary and high school without having a single class under a man teacher. Our children should have *both* men and women teachers at all levels.



Mrs. Joy Elmer Morgan, secretary of Christian Social Relations, Northeastern Jurisdiction; member Board of Missions and Church Extension

Chase-Statler Photo

*Northeastern Jurisdiction Secretary of Christian Social Relations and Local Church Activities; Chairman, Department Committee on Christian Citizenship.

Some Root Causes of This Critical Problem

Teaching salaries are pitifully low.

Lack of public recognition of the character and importance of teaching.

Lack of public demand for good schools.

A recent article in the *Reader's Digest* was entitled "Teacher's Pay—A National Disgrace." It is that, and worse. We spend:

$7,000,000,000 annually on liquor as compared with

$3,000,000,000 on education;

$15,000,000,000 for a peacetime Army and Navy, five times as much as we pay for the education of 25,000,000 children and youth.

America needs good teachers. To get them the public attitude toward teaching must change. We also need a new attitude toward school support.

Our Nation Can Afford Good Schools

The dignity and worth of the individual human being, which is the basic tenet of the American way, cannot be saved except through the intelligent home defense of a vigorous American citizenship for which the basis is laid in the American public schools. There is not time to quibble over the reasonable cost of education. There was no quibbling over the cost of radar, carriers, or superforts in the late war. To quibble would have been to lose lives and perhaps victory. There is no less at stake in the issues of peace. A people who can pay for a war can pay to keep and improve what they fought for. This nation has ample resources. It is not a lack of money that will prolong the school crisis. Schooling pays. We can afford to educate our children.

What You As a Citizen Can Do to Help

1. Take an interest in your schools. They are democracy's first line of defense.

2. Know your schools. How much do you really know about your schools?

3. Find out how much money your schools have with which to work. Is it enough?

4. How much are your teachers paid? Are you constantly losing your best ones because of low salaries? Do their salaries compare favorably with other professional workers of comparable training?

5. Support your board of education in their efforts to raise salaries and improve the schools. Elect only high-type citizens for the important responsibility of school-board membership.

6. Work for larger state funds to relieve the tax burden on small communities.

7. Support the movement for federal aid for education as embodied in S. 472 — H. R. 2953. These bills follow the principles laid down by the National Education Association, the National Congress of Parents and Teachers, The American Legion, the General Federation of Women's Clubs, and other leading groups.

Teachers Make Civilization

Under their formative touch come the young who —grown to manhood and womanhood—will keep our homes, maintain our churches, write the books, paint the pictures, supply the skilled labor, manage industry, run our governments, and build the peace of the world.

Our Children—Our Country—Our World

All need and must have an educated, Christian citizenry—if we are to have a world.

Women Delegates Elected to General Conference

Central Jurisdiction

Washington Conference: Mrs. Fannie D. Taylor, 64 S Street, N. W., Washington, D. C.

North Central Jurisdiction

Dakota Conference: Mrs. V. V. Davis, 327 S. Spring Avenue, Sioux Falls, South Dakota.

North Indiana Conference: Mrs. Homer Roose, 211 S. Sixth Street, Goshen, Indiana.

Northwest Indiana: Mrs. Charles Marshall, Darlington, Indiana.

Ohio Conference: Mrs. C. C. Long, 150 Fifth Avenue, New York 11, N. Y., and Mrs. Edward F. Andree, 628 N. South Street, Wilmington, Ohio.

Northeastern Jurisdiction

Baltimore Conference: Mrs. Joy Elmer Morgan, 4109 17th Street, N. W., Washington, D. C., and Mrs. John H. Werner, 6807 45th Street, Chevy Chase, Maryland.

New York Conference: Mrs. D. Leigh Colvin, W.C.T.U. Headquarters, Evanston, Illinois, and Mrs. L. Gerald King, 79 King Street, Deposit, New York.

South Central Jurisdiction

South Central Conference: Mrs. B. B. Wedemeyer, 1304 N. 15 Street, Waco, Texas.

Southwest Texas Conference: Mrs. C. A. Barr, 2502 Aztec Drive, Austin, Texas.

Texas Conference: Mrs. W. E. Horton, Jr., 3655 Piping Rock Lane, Houston 6, Texas.

Women Delegates to the Jurisdiction Conference

In addition to those nominated to the General Conference, the following women have been elected to their respective Jurisdiction Conferences.

Central Jurisdiction

Washington Conference: Miss Henrietta Jackson, 227 R Street, N. W., Washington, D. C.

Delaware Conference: Mrs. Helen Waters, 231 High Street, Cambridge, Maryland, and Mrs. Clarice Walker, 237 Rosemont Place, Atlantic City, New Jersey.

North Central Jurisdiction

Dakota Conference: Mrs. J. H. Baker, 431 W. 7th Street, Sioux Falls, South Dakota.

North Indiana Conference: Mrs. Julia Parr Naftzger, 320 W. Walnut Street, Kokomo, Indiana; Mrs. F. E. Fribley, 811 S. Washington Street, Kokomo, Indiana; Mrs. A. L. Morey, 1841 N. Anthony Blvd., Fort Wayne 3, Indiana.

(*Continued on page 25*)

PROGRAM SUGGESTIONS FOR OCTOBER

"The Gospel for Our Generation"

By **MRS. H. W. BLAND DETWILER**

"THIS PROGRAM INTRODUCES the approved mission study for 1947-48, which has for its theme 'World Evangelism.'" (See *Program Material, 1947*,* page 123.)

As this material goes to press the World's Woman's Christian Temperance Union Convention is just closing in Asbury Park, New Jersey. Each day the same wonderful challenge has come from the sessions as those Dr. Dawber has given us in our program for October. Women of every country there represented have called to our attention the "Four Outstanding Changes" (see *Program Material, 1947*, page 124)—so vibrant in likeness that I repeat for emphasis, "This need for Christian women to be very much aware of a changing world but with a changeless God."

I. (Note: not invitations but PLAN OF PROGRAM.) Would you think it very radical to say we would have no "regular October meeting"?

"The gospel of Jesus Christ is realism—it deals in positives, it is concerned with human need, it desires to *change* the world by *changing* man."

Possible ways we might put our lives into the positive:

1. A workshop instead of a meeting (*two weeks before* regular date), for 20, 40, 60, or 150 women.

Step No. 1. Divide a small or large group into individual committees, giving to each the October material in the program book, and one of the questions on page 135. Have them separate, study material, and discuss the question, recording as many answers as possible. Then present answers to the whole group. Record any reactions. (Of course, have prayer and a pertinent Scripture to bless your thinking together.)

Step No. 2. Each woman goes home to get reactions on her commitece questions from her family, her friends, officials of her church, her neighbors, etc.

Step No. 3. The following week they meet again in committees, consider the reactions of those they have contacted, and make plans to have one of the following activities on their regular meeting date:

a) Any one of the "Suggested Activities" on page 135. (Let each committee choose one and decide on their own way of doing it.)

b) Perhaps the greatest need in your particular church is to visit your inactive membership, or newcomers to the community, or church-school parents. Confront them with what Jesus Christ really means in your own life.

c) Perhaps the need in your locality is for an understanding of your neighbors, or people of other nationalities or races.

The following suggestions are for your committee: (1) A cottage prayer and discussion time. (2) A visit to several church groups of another race or denomination. (3) Call in your pastor for information on the weak spots of your church and what you can do to aid him. (4) Are you helping your secretary of Children's Work, your secretary of Youth Work, the Board of Education, or the Board of Missions to accomplish their dreams? Have each member of a committee take the name of a child in your church school; each woman of other committees takes the youth and students in your church, young mothers and shut-ins, and have that child or adult for her very own responsibility for a whole year. The gospel for our generation and the study of World Evangelism would begin with *you!*

2. Suppose you do have a regular meeting. After a stimulating devotional period (see *Worship Services, 1947*,* page 27), present the "Four Outstanding Changes" (*Program Material, 1947*, page 124), by speakers, charts, special literature, etc.

II. INVITATIONS. (1) Use questions on page 135. (2) Personal calls from the members of your workshop committee. (3) Have twenty-five women write personal notes to one, two, or three other women, mentioning the urgency for Christian living.

III. ATMOSPHERE. (1) Worship center of globe, cross, or candles. (2) Pictures of Jesus and the disciples. (3) Striking pictures of world needs. (4) Quiet music.

IV. FELLOWSHIP. It is necessary to laugh together—to know and understand each other. Have games, pep songs, inspirational choruses.

V. RESULTING ACTIONS. (1) Make the "Suggested Activities" a reality. (2) Increase the membership of your church, your Woman's Society of Christian Service, your church school. (3) Have prayer groups, emphasizing intercessory prayer. (4) A study class on "World Evangelism."

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

ORGANIZATION AND PROMOTION

By MRS. ELOISE A. WOOLEVER, *Executive Secretary*

HOW TO SECURE A NEW MEMBER

(In the special membership effort carried on through the first quarter of this year Nebraska Conference led in the number of new members secured—1,833. Because of this we asked Mrs. Henry M. Cox, promotion secretary, to write an article for *The Methodist Woman* on how to secure a new member. Here it is in the form of a letter. We think you will enjoy it and perhaps get a few pointers! E.A.W.)

Dear Sara:

I must write you what has happened, especially after talking to you that afternoon about being so blue and despondent. You know I haven't been active in the church in many years I've attended church on special occasions—Easter, Christmas, my birthdays (if they fall on Sundays), and Sundays when the children come home—but as a regular thing I've been busy rearing my family. Since the children are grown and are away from home, I have been rather lonely and have felt lost. I've even resorted to self-pity and am ashamed of myself for it. I have a neighbor in much the same circumstances. She also has been busy rearing her family but that entire family has always been active in the church. Well, to make a long story short, she has been after me for years—and I do mean years—to join the Woman's Society of Christian Service. There is a drive on now for new members. They are going over the church roll to locate every woman who is not a member and they have come to my name. After talking it over with John, he said, "Why don't you join; you have nothing to lose." So I rather reluctantly told Mrs. Johnson that I would go with her to the June meeting and join the society.

At that meeting, the conference promotion secretary spoke on "Membership in the Woman's Society of Christian Service." After that speech I felt very chagrined. Certainly "I had nothing to lose" but everything to gain! You've always known me, Sara; I've never taken any stock in missions. But since John, Jr., and Julia's husband were overseas during the war and saw and met many missionaries, I've been doing some serious thinking. I always felt that the few dollars that I might give would not be missed. They showed some color slides after the secretary spoke, telling where the money goes and what it does. Sara, did you know that it goes to keep up the work all over the world? Africa, India, China, South America, and many other places! My contribution alone may seem little, but add it to thousands of others and it amounts to much. You know, I had ten dollars in my pocketbook that I had saved for a new Easter hat, but before I realized what I was doing I had given it to the Society treasurer for that college in India—Isabella Thoburn. John, Jr., visited it when he was in India, and after seeing the pictures it seemed that I had been there, too. It surely must be a wonderful place.

I can't begin to tell you what the money does here in the United States. I'll never see a poor, neglected child again but that I will be thankful that in many communities my money added to that of others will help, through community houses and other centers, to guide that child. I tell you, Sara, when I think of these unfortunate people, I do not have time for self-pity. How I ever could have had the smug feeling of doing my part completely when I reared my own children, I'll never understand.

Another nice thing about the Woman's Society is that any woman can belong, regardless of her means or station. In order to become a member a woman must pledge her prayers, service, and a contribution. There are no set dues—just do the best that you can. With some women the best is a dollar and with others it may be twenty-five dollars. I know that Julia likes that. You remember, she and her husband are living at the State University where he is going to school on the GI program. Naturally, their income is limited. In a letter from Julia received this morning, she writes that they have a circle for the veterans' wives in the church nearest the campus. Their society furnishes a nursery attendant on the general meeting day and all of the young mothers are beginning to attend. Their circle meeting is held at night so that the "dads" can keep the babies. This evening circle is sponsoring a campfire group and Julia is the assistant guardian. She seems so busy and happy now, that her letters are no longer blue and homesick.

So, Sara, this long letter is an indication of what a change has taken place with me since I talked to you last. I feel like saying, "I was lost but now I am found." I met so many lovely Christian women and they all seemed to make me feel as if I were someone who really mattered to them. By the way, John and I have been to church for the past three Sundays and we do not want to miss again. Sara, why don't you join the Woman's Society of Christian Service? You would really enjoy it. Write me about it when you do.

Lovingly,

MARY.

Women Delegates Elected to General Conference

(*Continued from page 23*)

Northwest Indiana Conference: Mrs. F. L. McDaniel, 2808 Elkhart Street, Gary, Indiana.

Ohio Conference: Mrs. Foss Zartman, 1120 W. Elm Street, Lima, Ohio; Mrs. C. D. Laylin, 1972 Indianola Avenue, Columbus, Ohio; and Mrs. E. B. Miller, Lewistown, Ohio.

Northeastern Jurisdiction

Baltimore Conference: Mrs. E. Lester Keyser, 4400 White Avenue, Baltimore 6, Maryland.

New York East Conference: Miss Edith Welker, 18 Asylum Street, Hartford, Connecticut, and Mrs. Charles H. Hardie, 883 E. 19th Street, Brooklyn 30, New York.

Genesee Conference: Mrs. John O. Mabuce, 123 Liberty Street, Bath, New York.

New York Conference: Miss Evaline L. Korn, 23 South Street, Middletown, New York.

South Central Jurisdiction

Central Texas Conference: Mrs. Joel W. Hooper, Lorena, Texas; Miss Mary Moody, Taylor, Texas; and Mrs. E. L. Reid, 301 Bellevue, Cleburne, Texas.

Northwest Texas: Mrs. J. H. Rutherford, Stamford, Texas.

Southwest Texas Conference: Mrs. Lloyd Mitchell, Rocksprings, Texas, and Mrs. M. T. Fowler, 1600 Brackenridge, Austin, Texas.

Texas Conference: Mrs. W. W. Fondren, 3410 Montrose Blvd., Houston 6, Texas, and Mrs. J. F. Kidd, Caldwell, Texas.

MISSIONARY EDUCATION

By **LILLA MILLS,** *Secretary*

Suggestions for the Study of "WE, THE PEOPLES"

By **MRS. E. R. BARTLETT**

"SINCE WARS BEGIN in the minds of men, so it is in the minds of men that the defenses of peace must be constructed." This statement, familiar to us all, is taken from the opening sentence of the Preamble to the Constitution of the United Nations Educational, Scientific, and Cultural Organization, better known by its abbreviated name UNESCO. As citizens of one of the most powerful nations in the world, our responsibility to "construct the defenses of peace" is inescapable. Toward the better understanding of what these defenses are, how we can go about constructing them, and how these plans and actions as set up in the United Nations machinery affect the peoples of the world, this present course on "We, the Peoples of the United Nations," is directed.

This course, which is approved for the current year, is an outgrowth of long discussion and planning in the Resource Committee on International Relations and World Peace, and in the entire Department of Christian Social Relations and Local Church Activities. Ever since the emergence of the United Nations plan, beginning at Dumbarton Oaks, there has been a recognized need for a study course which would approach the international question and this latest instrument for universal peace from the standpoint of the peoples of the world. That this is a natural approach is proved by the fact that the charter is written in the name of the *peoples* of the United Nations, not their rulers, nor their military leaders. Hence the title, which is the opening phrase of the charter itself.

Aims and Purposes

1. To show that the United Nations is the *potential* answer to the great human need for more abundant life, and that such specific organs of the United Nations as the Economic and Social Council, the Trusteeship Council, the Commission on Human Rights, International Health Organization, International Labor Organization, and many others of like purpose, will meet the needs of peoples around the world, and especially of those nations which are economically, politically, intellectually, and spiritually destitute as a result of war or previous conditions of dependence.

2. To show that the church has a stake in international order because (a) the United Nations and its various organs are inspired by and based upon Christian ideals and principles; (b) the church's experience in ecumenical fellowship has been the only existing supranational organization successfully transcending the strains of war; (c) its missionary enterprise, inspiring and paralleling many of the efforts of the United Nations along economic, educational, and health lines, goes beyond it to provide the basic beliefs and principles without which the organization cannot long survive.

3. To challenge women everywhere to insure the success of the United Nations in its initial steps toward permanent peace by an understanding, enthusiastic support, by a program of education among youth and children, and by a determination to strengthen the church at home and in other lands as working toward this same goal.

The Text

Around these purposes an authority on the United Nations in the office of the American Association for the United Nations has written a guide for this course, *We, the Peoples*. This guide and a number of pieces of supplementary material have been made into a packet,* which is the text of the course. It is not within the province of this introductory explanation to cite in detail the chapter headings or the outline of the six sessions. They have been carefully arranged in a well-balanced order. There should be an emphasis upon

the very practical and stimulating *discussion* questions and *"things to do"* as an outcome of the course.

Resource Material

Extra reading may be assigned from sources listed in the course. The leader will want to stimulate and encourage much reading of current newspaper and magazine material as you progress with your study. Articles in THE METHODIST WOMAN and other church papers should be given careful attention because of the viewpoint they present on international affairs. The leader will want to have a file of *Information and Action Bulletins* of the Department of Christian Social Relations and Local Church Activities which the local secretary can provide. The leader and those in the study group should have access to such official publications of the U.N. as *The United Nations Bulletin,* Lake Success, New York (price, $6.00 per year, published weekly). *The United Nations News,* published by the Woodrow Wilson Foundation, 45 East 65th Street, New York ($3.00 per year, monthly), gives a more condensed and helpful evaluation of the progress of the U.N. from week to week. *The United Nations World* may be purchased at newsstands for a more popular presentation. Your packet will contain much valuable material; for example, a leaflet on the relation between foreign missions in our church and the foreign policy of our country.

STUDY CALENDAR

Fourth Quarter, 1947—
"World Evangelism" (See October program)
or
"We, the Peoples of the United Nations"
First Quarter, 1948—
"Prayer"
Second Quarter, 1948—
"We, the Peoples of the United Nations"
or
"World Evangelism"

Planning the Study

Who should be the leader? One who will keep abreast of the rapidly moving developments in international action.

Who should compose the study class? Because of the universal interest in this subject and the urgency of our times, this course should have wide appeal. In addition to the Woman's Society of Christian Service and the Wesleyan Service Guild for whom it was especially prepared, other church groups such as young married couples, youth fellowship, family night forums should find this excellent and stimulating material. Through your local Council of Church Women you might try to have an interdenominational study group. The United Council of Church Women considers this material excellent for interdenominational study, and are recommending it to other denominations.

What Should the Result Be?

Increased interest in and more intelligent reading about international affairs and our country's part in them; better understanding of other peoples and nations. The practice of the principles in the charter in our own town and nation should come under our scrutiny.

To mention only one specific line of action—we should give increased attention to the attitudes of our children and youth. We are entering into the final phase of the five-year Crusade for Christ —namely, increased church school attendance. The Woman's Society has interpreted its part in this to include also the adequate leadership for children and youth in the church school. An increased emphasis on international good will and on missions as a powerful factor in bringing about world peace follows logically. Programs, movies, cultural exhibits increasing the fellowship and understanding between races and nations would play a helpful part.

Begin now with this study course to increase your stature and effectiveness as Christian citizens of the world.

**We, the Peoples of the United Nations,* packet may be obtained from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio (75 cents).

"We Salute"

(Continued from page 6)

soon after sailed for the Far East to take up her duties as a faculty member of Ewha College in Seoul, Korea. Returning to the United States after eighteen years of service, she became the Dean of Women at McKendree College. In 1943, she took the position of Girl Reserve secretary of the Y.W.C.A. at Wichita, Kansas. The following year she came to New York as Missionary Personnel secretary. Her varied career in Christian work has contributed in no small measure to her conspicuous success in enlisting candidates for missionary work and in judging their qualifications for service. Patient, faithful, discerning, and sympathetic, Miss Conrow has had a very large part in shaping the fundamental strategy of the work of this Board and in advancing the Kingdom of God on earth.

We salute her for her distinguished achievements "at the home base," and bid her Godspeed as once more she undertakes to illustrate in her own life what it means to be a real ambassador of Christ in fields afar.—BISHOP LEWIS O. HARTMAN.

Wesleyan Service Guild

By **MARION LELA NORRIS,**
Secretary

QUIET, EFFICIENT, and artistic Sylva Snedaker, Standing Committee member from the North Central Jurisdiction, born in a small town in the Black Hills of South Dakota, left the state at the age of two months and did not return until last November when she attended the annual meeting of the North Central Jurisdiction Woman's Society of Christian Service in Sioux Falls.

Daughter and granddaughter of Methodist ministers, Sylva has stayed true to the tradition of Methodist itinerating. She has lived in ten states and the District of Columbia! Also true to her training, she has always identified herself with a Methodist church. She has sung in many a church choir, taught in many a Sunday school, and been active in the former Epworth League, Queen Esther, and Standard Bearers of the Central Illinois, Baltimore, and Rock River Conferences.

In Washington, D. C., she was employed in the Bureau of the Census. She was a member of Foundry Methodist Church and was active in the Young Woman's Foreign Missionary Society which became the Clotilde McDowell unit of the Wesleyan Service Guild. In Boston, she joined the old Tremont Street Church, where the Woman's Foreign Missionary Society was organized in 1869. She attended a Founder's Day meeting in the famous Birth Room and wrote a full account of the day's program to her mother, then an active worker in the Northwestern Branch of the Woman's Foreign Missionary Society. Many years later Sylva discovered with surprise that the speaker that day had been Mildred Anne Paine, Guild missionary, at home on her first furlough.

In New York City Sylva was a member of the Madison Avenue Church which is now Christ Church. There she became acquainted with Harriet Seibert who was to be wartime worker for the Guild and who is now with the Woman's Division.

Several years and several states later, our much-moving Sylva went to Chicago, where she is employed in the U. S. Department of Agriculture. There she joined Epworth Church. One Sunday she read in the bulletin that the Wesleyan Service Guild would meet that week. This was her first contact with the Guild but she braved a February snowstorm and went. That night she met Lena Knapp, now Guild missionary in Buenos Aires, Argentina. Later she became corresponding secretary of the Central Committee of the Wesleyan Service Guild, which office she held until unification, when she was elected the first Wesleyan Service Guild secretary for the North Central Jurisdiction.

A member of the Daughters of the American Revolution for twenty-five years, Sylva has represented her chapter at an Illinois State Convention and a National meeting in Washington, D. C. She is a charter member of the Evening Section of the Woman's Department of the Church Federation of Greater Chicago, which was initiated by Guild members, and has held several offices in that organization.

Sylva is almost professional in the activities she has for hobbies and entertainment. The best Fifth Avenue shops cannot produce the beauty of design or perfection of detail which Sylva creates for herself. She makes nearly all her own clothes and accessories. For further diversion she paints and does other handwork.

The accompanying picture shows Sylva at work with the Rock River Conference Wesleyan Service Guild Committee making maps for the information of the Guild members in that area. The conference map shows the number of Guilds in Rock River Conference, their location, and relative distance from each other. The expansion program of the Guild now being launched aims to make these dots more numerous and much closer together. The jurisdiction map gives boundary lines only but will help local Guild members to find themselves in relation to their own and other jurisdictions.

* * * * *

The series of articles on the avocational interests of Guild secretaries, of which this is the sixth, has been prepared by Miss Helen M. Loomis of the Standing Committee of the Guild.

STUDENT WORK

The Local Society and the Student Away from Home

By **MRS. H. W. BLAND DETWILER,** ***Member of Standing Committee on Student Work***

LOST: ONE COLLEGE STUDENT who used to be a peppy Junior, an interested Intermediate, and really a fine Senior Methodist Youth Fellowship President.

So many of the youth who will become the trained thinkers and leaders of our church tomorrow are lost to us when they leave for college, business, or government assignment.

The local Woman's Society of Christian Service should see that this never happens where we live! There are a "dozen" ways to make sure our young people who go away from home return to us with nothing lost in church interest, and a spirit of coming back to help and bring the church vision!

1. First and greatest of all, the Student secretary and her committee, backed up by the Woman's Society of Christian Service both in prayer and finance, should know *personally* these young people.

2. If in a campus community or near a government base, there is simply no limit to the large or small avenues of approach. If no campus or base is near and you have only one or two college students, you may not only be constantly mindful of them, but cultivate, through personal contacts, your high-school seniors.

3. Give your Junior and Senior high-school students information on our best schools and colleges, also literature which presents life service.

4. Send *motive, World Outlook, The Upper Room,* etc., to the youth who are away.

5. Send the church bulletin and Missionary Personnel material. New pamphlet called *Adventuring* lists needs of church. Order from Personnel Department, 150 Fifth Avenue, New York 11, N. Y.

6. Write a brief paragraph for your Sunday bulletin sketching a student of your church away at college. Your pastor can assist with this information. Call it "Our Student of the Week." Give parents' names, date of birth, baptism, preparatory membership, full membership; activities in the local church before going away; the college where student is studying; course; major; college activities; any other interesting information that can be briefed; and address—asking membership to send a greeting card or note.

7. Why not have the students' pictures around the room during the prayer meeting? Give each one a government post card; take time to write them a brief message, then have several pray for the students by name.

8. Of course, we have a well-planned "farewell party" in the fall! Lots of fun—a shower of gifts, or a gift in money (have you a student who really needs financial help; would a circle, a Sunday school class, or the "church family" love to help underwrite that student? If this student is interested in Missionary Personnel, what a stewardship this would be!) Be sure there is time left for a friendship circle, prayer, and benediction on their "going"; this is the purpose of the church!

9. Student Day in June is a fine time to have a buffet supper in honor of returning students and graduates of the Junior and Senior high schools. After the supper the pastor asks the students to assist him in the evening service. This may be in the form of a miniature baccalaureate service. Regular invitations should be sent to parents and teachers of the youth. The professional people, whether two or twenty, in your church, should be asked to assist in one way or another. (You know in some of our smaller churches we so often forget to use these people.)

10. The Student secretary and the "parsonage" might have a series of "talk-it-over" times, or "What's new in college that we should know?" or "How can we help the local church?" during the summer that would make a lasting impression on these youth.

11. The Woman's Society should particularly cultivate the mothers who are not active but who belong to these students.

Yes, a dozen things and so many more, and letters come back like this: "When I get letters from my church or pastor, the girls in the hall say, 'How I wish our church thought of us like this.'" "When that 'hanky shower' came from the Woman's Society all wished they belonged to my church!" "When Tom received all those letters and notes while in Japan from his church, he expressed his desire to be in church more when he returned."

Lost—to "Found"—this child of our church, now grown to a new personality, ready and able to carry on the Kingdom of God in her own local society and church because we are interested.

AROUND THE CALENDAR

Missions and World Friendship

By **HELEN L. JOHNSON and MAY L. TITUS**

SEPTEMBER IS THE TIME to launch the fall and winter program of the Methodist Youth Fellowship. Have you made plans in the commission on missions and world friendship for the work of the year? In the light of last year's program, are you able to answer "yes" to the questions in this test?

1. Do the members of the Methodist Youth Fellowship know more about the missionary work of our church than they did a year ago?

2. Have they grown in an understanding of the needs of the world?

3. Are their attitudes toward peoples of other nations, races, and economic groups becoming more Christian?

4. Is the world work of the church in missions, relief, and reconstruction going forward because the members of your Methodist Youth Fellowship have participated in it?

Members of the commission on missions and world friendship, adult advisor, and secretary of Youth Work of the Woman's Society of Christian Service ought to get together to discuss the five points of emphasis as given in the first chapter of the manual, *World Friendship for Youth*, by Hodder and Wheaton (No. 2006-H). Using these points of emphasis as a yardstick, make your plans for the year. Use the following suggestions as supplementary material along with the May issue of *World Outlook* (pictorial section on "The Methodist Youth Fellowship in Action"). Use also the new Planbook issued by the Youth Department. This may be ordered from The Methodist Publishing House which serves your territory (10 cents).

SEPTEMBER

1. Use Sunday morning unit (for older youth) entitled "The Kingdom of God," printed in *Christian Action;* teacher's helps in *Workers With Youth.* This unit continues for thirteen weeks.

2. Discuss plans for the coming months for the commission on missions and world friendship.

3. Purchase new study materials on the current missionary emphasis.

4. Begin an up-to-date file of missionary articles, stories, pictures on the current Missionary Education Movement theme, "World Evangelism." (See *Highroad,* WORLD OUTLOOK, THE METHODIST WOMAN, *Concern.*)

5. Make plans for the girls of the Methodist Youth Fellowship to study the work of the Woman's Division of Christian Service. This may be in an interest group with regular monthly meetings or in a special interest group covering a period of weeks. Use the booklet containing programs and worship services, entitled *Today's Messengers.* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, 65 cents per copy, or from The Methodist Publishing House which serves your territory.

OCTOBER

1. Plan for interesting and challenging ways of presenting the Methodist Youth Fund. Order packet of free materials from the Youth Department, 810 Broadway, Nashville 2, Tennessee.

2. Discover where your money goes through World Service offerings taken on the fourth Sunday of each month. Ask your minister for information.

NOVEMBER

1. Commission on missions and world friendship and commission on community service work together on a Booth Festival (see Manual on Community Service, No. 2007-H).

2. Observe World Order Sunday, November 9. (See special issue of *Concern.*)

3. Begin a World Friendship Library or bookshelf (see August *Workshop*). Find attractive ways of presenting occasionally the story of one of the books.

4. Plan to send Christmas greetings to missionaries of your church, and the missionaries and nationals whom you met at summer institutes.

DECEMBER

1. Use Sunday morning unit (for seniors) entitled, "Across Border Lines." Lessons printed in *Highroad;* teacher's helps in *Workers With Youth.*

2. Talk with your minister and Board of Missions regarding your part in a School of Missions in your church for the entire church family. The

chool of Missions may be held in January because f the special missionary units in the curriculum.

ANUARY

1. Use Sunday morning unit (for seniors) entitled, "The World Church." Lessons printed in *Highroad;* teacher's helps in *Workers With Youth.*

2. Use Sunday evening unit (for seniors and older youth) entitled, "One Out of Many." See *Highroad.*

3. Plan for interest groups to further develop he specific interest which may emerge from the Sunday morning and Sunday evening units of study.

EBRUARY

1. Use Sunday evening unit (for seniors and older youth) entitled, "Missionary Profiles"—February 22, 29. See *Highroad.*

2. Observe Race Relations Day, February 8. See special issue of *Concern.* Order packet of free materials on this observance from the Youth Department, 810 Broadway, Nashville 2, Tennessee.

3. Encourage participation in the World Day of Prayer on February 27.

4. Present a "snapshot"occasionally during succeeding months describing one place where our money goes through the Methodist Youth Fund.

MARCH

1. Participate in the Good Friday Fast (see special issues of *Concern*). Money may be used for relief through the Committee for Overseas Relief. Plan to present the need for overseas relief often during the year. Order a packet of free material from the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

2. Plan for a "Round-the-world Party."

APRIL

1. See Sunday morning lesson entitled, "Being a Follower of Jesus in Missions and World Friendship"—April 11. Printed in *Bible Lessons forYouth* (for youth in very small churches).

MAY

1. Use Sunday evening unit (for seniors and older youth entitled, "The Methodist Youth Fund"—May 23, 30. See *Highroad.*

2. Check on all pledges to the Methodist Youth Fund. The fiscal year for the Methodist Youth Fund closes May 31.

3. Plan for a dedication service when new pledges will be made to the Methodist Youth Fund.

JUNE

1. See Sunday morning lesson entitled, "Being a Follower in Relation to All People," June 27. Printed in *Bible Lessons for Youth* (for youth in very small churches).

2. Counsel members of your Methodist Youth Fellowship attending summer assemblies or institutes about taking courses in missions and world friendship.

JULY

1. Use Sunday evening unit (for seniors and older youth) entitled, "World Citizenship"—July 4, 11. See *Highroad.*

2. Visit at least one of the missionary enterprises within your conference.

AUGUST

1. See Sunday morning unit (for older youth) entitled, "Biographies of Contemporary Christians"—August 29, September 5-26. Printed in *Christian Action;* teacher's helps in *Workers With Youth.*

2. Plan out-of-door meetings with those of another racial or national background.

MISSIONARY EDUCATION MOVEMENT MATERIALS*

SENIORS AND YOUNG PEOPLE

New World Ahead, by David D. Baker, 75 cents.

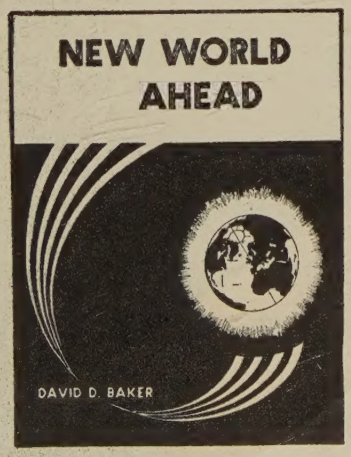
Discussion and Program Suggestions for Youth on World Evangelism, by Oliver deW. Cummings, 35 cents.

Great Is the Company, by Violet Wood; cloth, $1.25; paper, 75 cents.

How to Use "Great Is the Company," by John L. Lobingier, 25 cents.

That All May Know—leaders, 40 cents.

Christianity Where Men Work, by Ralph N. Mould, 50 cents.



INTERMEDIATES

Why Church? by Margueritte Harmon Bro; cloth, $1.00; paper, 75 cents.

In Every Land, by Helen E. Baker, 60 cents.

Living Together in Today's World, by Louise B. Griffiths, 60 cents.

Things to Do and How to Do Them, by Louise B. Griffiths, 25 cents.

*Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

YOUTH PROGRAM 1947-48

"Today's Messengers"

65 cents

This program follows the general emphasis for the year, World Evangelism. Each program has been designed to aid youth groups in carrying over their work into service projects.

DO YOU KNOW THE ANSWER? (revised edition). For workers with the Commission on Missions and World Friendship of the Methodist Youth Fellowship. Free.

APPROVED STUDIES

For use with children

Theme: The Church Reaches Out

For Grades 4, 5, 6:

BUILDING FRIENDSHIP IN AMERICA. By Ada W. Smith. For use in additional sessions. 50 cents.

For Grades 1, 2, 3:

FINDING NEW FRIENDS IN AMERICA. By Mabel Garrett Wagner For use in additional sessions. 50 cents.

SUPPLEMENTARY MATERIALS

For use with children

Theme: The Bible Goes Round the World

For Grades 4, 5, 6:

AROUND THE WORLD WITH THE BIBLE.* By Gertrude Rinden. Thirteen stories. 75 cents.

A JUNIOR TEACHER'S GUIDE ON "THE BIBLE GOES ROUND THE WORLD."* By Emily Ellis. 35 cents.

For Grades 1, 2, 3:

MY STORY BOOK ABOUT THE BIBLE.* By Mabel Niedermeyer. 75 cents.

A PRIMARY TEACHER'S GUIDE ON "THE BIBLE GOES ROUND THE WORLD."* By Mabel Niedermeyer. 35 cents.

For Leaders of Children:

STORIES OF THE BOOK OF BOOKS. By Grace W. McGavran. 75 cents.

* The reading book and guide comprise suggestions for a unit each on home and foreign missions or it may be used as one unit of work whenever appropriate.

APPROVED STUDIES 1947-48

For adults

Theme: World Evangelism

COMMITTED UNTO US. By Willis Lamot... 256-page book provides material for two complete courses f... siring a full year's study. Dr. Lamott cites outstanding s... by Christians at home and abroad. $1.00.

A GUIDE FOR LEADERS OF ADULT GROUPS ON WORLD EVANGELISM. By Margaret B. Cobb. This guide, based on COMMITTED UNTO US, by Willis Lamott, outlines studies for two six-session courses. 35 cents.

Theme: We, the Peoples of the United Nations

WE, THE PEOPLES OF THE UNITED NATIONS. A packet. Included in the packet is the Leader's Guide, "WE, THE PEOPLES." The problem of peace is presented in relation to one's own church and community. The individual is helped to see what he can do, and what the United States as a member of the United Nations can do, to realize "peace on earth." 75 cents.

WE, THE PEOPLES. A leader's guide. This booklet can be purchased separately for 15 cents.

Theme: Prayer

GREAT PRAYERS OF THE BIBLE. By Charles M. Laymon. The book begins with the prayers of the patriarchs: Abraham, Isaac, Jacob, Joseph and others, and climaxes with some of the prayers of Jesus. Through such a study, prayer should become more meaningful and effective in personal and group living. 45 cents.

GUIDE TO GREAT PRAYERS OF THE BIBLE. By Helen B. Bourne. 10 cents.

FOR WEEK OF PRAYER AND SELF-DENIAL

OCTOBER 25-31, 1947

POSTER. 5 cents.

GIFT ENVELOPE. Free.

LEADER'S HANDBOOK. Contains the information needed by the committee which plans the Week-of-Prayer observance. It has the general plans for two services during the week: (1) For the Quiet Day. (2) For the Program Meeting. Information regarding the four institutions—Hwa Nan College, in China; Methodist College, in Brazil; and Scarritt and National Colleges, in this country—which will receive the Week-of-Prayer offering this year. 10 cents; 3 for 25 cents.

WORSHIP SERVICE FOR THE PROGRAM MEETING, "We Share This Ministry." Presents the centers of work to which the Week-of-Prayer gifts will be directed. Enough copies of this leaflet should be ordered for each person attending to have a copy during the meeting. 2 cents each; 25 for 35 cents; 50 for 60 cents.

A SERVICE OF WORSHIP FOR A QUIET DAY. Designed primarily for the person who plans the service and for the conductor of the Quiet Day, but it would be well for each society to buy enough copies to make one available after the service for each participant that she may later refer to it in her private devotions. Those societies which cannot observe a quiet day corporately could, by passing out these pamphlets in advance of the Week of Prayer, make it possible for each member to observe in her own home, or wherever she may be, a quiet day. 10 cents; 15 for $1.00.

AN ORDER OF WORSHIP FOR A QUIET DAY. The material in this leaflet has been lifted from A SERVICE OF WORSHIP FOR A QUIET DAY. Each person should be given a copy to use in the service. 5 cents; 30 for $1.00.

PRAYER CARD. Subjects for prayer for each day are indicated on the card. 1 cent each; 12 for 10 cents; 100 for 75 cents.

A ONE-ACT PLAY, "The Power and the Glory." Seeks to interpret the work of National College, Kansas City, Missouri, and Scarritt College, Nashville, Tennessee. 10 cents; 6 for 35 cents.

Note: Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above, EXCEPT the poster. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 15.

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MRS ALEX J HAAS
1908 ESSEX ST
BERKELEY 3 CALIF

Orders for the above may be sent to

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420 Plum Street.....Cincinnati 2, Ohio

Distributing Offices:

150 Fifth Avenue.....New York 11, N. Y.
83 McAllister Street.....San Francisco 2, California

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.